Christ in Everyday Life

Edward Increase Bosworth

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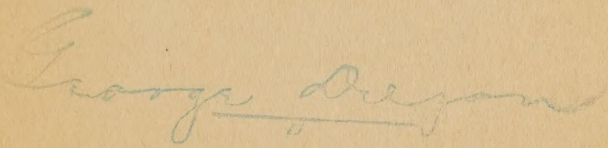

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CHRIST IN EVERYDAY LIFE

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Dean of Oberlin Theological Seminary

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"What gets your attention gets you." The purpose of this little book is to fasten attention each day upon some great thought expressed in a paragraph from the Gospels. The times demand men who carry into every-day life the ideals of Jesus Christ, and who hold Him in daily reverence as the One through contact with whom these ideals may in large measure be realized.

SECTION I

Beginnings

Sunday, First Week, Matt. 1: 1, 17-25.

1 The book of the generation of Jesus Christ, the son of
David, the son of Abraham.
17 So all the generations from Abraham unto David are
fourteen generations; and from David unto the carrying
away to Babylon fourteen generations; and from the
carrying away to Babylon unto the Christ fourteen gen-
erations.
18 Now the birth of Jesus Christ was on this wise: When
his mother Mary had been betrothed to Joseph, before
they came together she was found with child of the Holy
19 Ghost. And Joseph her husband, being a righteous man,
and not willing to make her a public example, was
20 minded to put her away privily. But when he thought
on these things, behold, an angel of the Lord appeared
unto him in a dream, saying, Joseph, thou son of David,
fear not to take unto thee Mary thy wife: for that which
21 is conceived in her is of the Holy Ghost. And she shall
bring forth a son; and thou shalt call his name JESUS;
for it is he that shall save his people from their sins.
22 Now all this is come to pass, that it might be fulfilled
which was spoken by the Lord through the prophet saying,
23 Behold, the virgin shall be with child, and shall bring
forth a son,
And they shall call his name Immanuel;
24 which is, being interpreted, God with us. And Joseph
arose from his sleep, and did as the angel of the Lord
25 commanded him, and took unto him his wife; and knew
her not till she had brought forth a son: and he called
his name JESUS.

These "generations," stretching back across the centuries, with all their joys and sorrows, culminated in one whose very name, "Jesus," suggests deliverance. He was a Deliverer who brought God Himself into the consciousness of His people—"Immanuel," "God with us." His deliverance was not to be deliverance merely from the uncomfortable consequences of wrongdoing, but from the wrongdoing that occasioned these consequences. He would save His people from their sins. His was to be a deliverance that would enable men to break away from the habit of sinning. He would finally take all the selfishness out of all men forevermore. The generations of His spiritual descendants are fully as significant as His

ancestral generations. They show that Joseph's forecast had something more than a mere dream as its foundation. Jesus ever since has been "God-with-us," one who actually saves men from the restless evil in their natures.

"The King of Glory standeth
Beside the heart of sin.
His mighty voice commandeth
The raging waves within;
The floods of deepest anguish
Roll backward at His will,
As o'er the storm ariseth
His mandate, 'Peace, be still.'"

Mrs. Bancroft.

Monday, First Week, Luke 2: 1-7.

1 Now it came to pass in those days, there went out a
2 decree from Cæsar Augustus, that all the world should be
3 enrolled. This was the first enrolment made when Qui-
4 rinius was governor of Syria. And all went to enrol
themselves, every one to his own city. And Joseph also
went up from Galilee, out of the city of Nazareth, into
Judæa, to the city of David, which is called Bethlehem,
5 because he was of the house and family of David; to
enrol himself with Mary, who was betrothed to him, being
6 great with child. And it came to pass, while they were
there, the days were fulfilled that she should be delivered.
7 And she brought forth her first-born son; and she
wrapped him in swaddling clothes, and laid him in a
manger, because there was no room for them in the inn.

A new life was added to the Roman Emperor's list at this time when "all the world was being enrolled." The new life that was listed with the rest on the Roman official's scroll in Bethlehem did not attract the attention of the Empire. Professor Dods has said that men were as little aware of His true significance "as the oxen with whom he shared his first sleeping-place." "They saw Him with the same stupid, unconscious, bovine stare." But this life that began so unostentatiously had something in it that was destined to make its advent the most significant event in all human history. Men are increasingly agreeing to date all other events in human history with reference to this birth in the manger. Every event is designated as happening in some year B.C. or A.D.

"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

"O holy Child of Bethlehem!
Descend to us, we pray,
Cast out our sin and enter in
Be born in us to-day."

Bishop Brooks.

Tuesday, First Week, Luke 2: 8-20.

8 And there were shepherds in the same country abiding
in the field, and keeping watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory
of the Lord shone round about them: and they were sore
10 afraid. And the angel said unto them, Be not afraid; for
behold, I bring you good tidings of great joy which shall
11 be to all the people: for there is born to you this day in
the city of David a Saviour, which is Christ the Lord.
12 And this *is* the sign unto you; Ye shall find a babe
wrapped in swaddling clothes, and lying in a manger.
13 And suddenly there was with the angel a multitude of the
heavenly host praising God, and saying,
14 Glory to God in the highest,
And on earth peace among men in whom he is well
pleased.
15 And it came to pass, when the angels went away from
them into heaven, the shepherds said one to another, Let
us now go even unto Bethlehem, and see this thing that
is come to pass, which the Lord hath made known unto
16 us. And they came with haste, and found both Mary
17 and Joseph, and the babe lying in the manger. And
when they saw it, they made known concerning the saying
18 which was spoken to them about this child. And all that
heard it wondered at the things which were spoken unto
19 them by the shepherds. But Mary kept all these sayings,
20 pondering them in her heart. And the shepherds returned,
glorifying and praising God for all the things that they
had heard and seen, even as it was spoken unto them.

God was moving among the humble folk. The heavens were dropping low, and singing their gladness into the hearts of common men working about stables and sheepfolds. The currents of a new life began to run through the great common stock of humanity. "The angels went away from them into heaven," but the new life in the manger stayed on the earth with men. It had come to stay until it should shape the common life of all the world into conformity to itself. During all of His days Jesus lived with the kind of men among whom He first appeared. He Himself for years worked at a trade. Art has often obscured this fact by picturing Him with effeminate face and delicate hands, a man to whom no one would think of offering a job at two dollars a day!

God help us to do our day's work to-day as He did His day's work.

Wednesday, First Week, Luke 2: 22-32.

22 And when the days of their purification according to the
law of Moses were fulfilled, they brought him up to Jeru-
23 salem, to present him to the Lord (as it is written in the
law of the Lord, Every male that openeth the womb shall
24 be called holy to the Lord), and to offer a sacrifice accord-
ing to that which is said in the law of the Lord, A pair of
25 turtledoves, or two young pigeons. And behold, there was
a man in Jerusalem, whose name was Simeon; and this
man was righteous and devout, looking for the consolation
26 of Israel: and the Holy Spirit was upon him. And
it had been revealed unto him by the Holy Spirit, that he
should not see death, before he had seen the Lord's
27 Christ. And he came in the Spirit into the temple: and
when the parents brought in the child Jesus, that they
might do concerning him after the custom of the law,
28 then he received him into his arms, and blessed God, and
said,
29 Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

When Luke was looking up sources for his Gospel he learned of the citizen of Jerusalem who appears here. The story reads as if he were an aged citizen naturally expecting death, but possessing an inner conviction that he should not die until he had seen the Great Deliverer. On this day he was walking slowly through the temple colonnades, as on other days, but with an unusual sense of God's presence, when he came suddenly upon a humble father and mother, and a priest making the poor man's offering for a first-born son. His heart leaped within him, and before he realized what he was doing the babe was in his arms and he was talking like a prophet.

Simeon felt that he could peacefully leave the world because the Christ had arrived. If you are ever pessimistic, remember that the world is certain to be a success because Jesus Christ is living in it.

Thursday, First Week, Luke 2: 33-40.

33 And his father and his mother were marvelling at the
34 things which were spoken concerning him; and Simeon
blessed them, and said unto Mary his mother, Behold, this
child is set for the falling and rising up of many in Israel;
35 and for a sign which is spoken against; yea and a sword
shall pierce through thine own soul; that thoughts out
36 of many hearts may be revealed. And there was one
Anna, a prophetess, the daughter of Phanuel, of the tribe
of Asher (she was of a great age, having lived with a
37 husband seven years from her virginity, and she had been

a widow even for four-score and four years), which departed not from the temple, worshipping with fastings
38 and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jeru-
39 salem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

After the aged citizen had thanked God for the child he gave a message to the parents. It was a message born of long reflection over the condition of the nation and the nature of the work demanded of a Messiah. Many of the pompous religious leaders of the day would have to fall. Many who, like Simeon himself, longed for a righteous national life, but were disheartened, would rise with new courage. The Deliverer would necessarily be unpopular and suffer bitter criticism that would cut like a knife into the proud young mother's sensitive heart. But the real character of men would be brought to light. Their attitude towards the Deliverer would show what manner of men they really were.

O Lord, grant me this day some truer acquaintance with myself. If the result be humiliation, may I be raised up by Jesus Christ into a self-respect born of honest penitence.

Friday, First Week, Matt. 2: 1-12.

1 Now when Jesus was born in Bethlehem of Judæa in
the days of Herod the king, behold wise men from the
2 east came to Jerusalem, saying, Where is he that is born
King of the Jews? for we saw his star in the east, and
3 are come to worship him. And when Herod the king
heard it, he was troubled, and all Jerusalem with him.
4 And gathering together all the chief priests and scribes of
the people, he inquired of them where the Christ should
5 be born. And they said unto him, In Bethlehem of
Judæa: for thus it is written by the prophet,
6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
7 Then Herod privily called the wise men, and learned of
8 them carefully what time the star appeared. And he sent
them to Bethlehem, and said, Go and search out carefully
concerning the young child; and when ye have found
him, bring me word, that I also may come and worship
9 him. And they, having heard the king, went their way;
and lo, the star, which they saw in the east, went before
them, till it came and stood over where the young child
10 was. And when they saw the star they rejoiced with
11 exceeding great joy. And they came into the house and
saw the young child with Mary his mother; and they fell

down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and
12 myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

The rising, the falling, the mother's distress of which Simeon had spoken (Luke 2:34) began at once. The men from the East had risen up in devout hope. The Jerusalem great men, who would one day wet their hands in the Deliverer's blood, were troubled. The young mother would soon flee in fright from the country, holding her young child close in her arms.

These magians from the far East seem to have been astrologers, who, though perhaps not Jews, nevertheless worshipped Jehovah, and were familiar with the Jewish Messianic hope. They had interpreted some phenomenon in the heavens to indicate the birth of the Jewish Messiah. In some way God guided them to the infant King.

"They rejoiced with exceeding joy." We sometimes fail to feel the exultant joy we have reason to feel over the transformation of human society that Jesus is certainly producing.

Saturday, First Week, Matt. 2:13-23.

13 Now when they were departed, behold an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek
14 the young child to destroy him. And he arose and took the young child and his mother by night, and departed
15 into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my
16 son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of
17 the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.
19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,
20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the
21 young child's life. And he arose and took the young child and his mother, and came into the land of Israel.
22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he

23 withdrew into the parts of Galilee, and came and dwelt
in a city called Nazareth: that it might be fulfilled which
was spoken by the prophets, that he should be called a
Nazarene.

Herod's dark deed that looks so black and large against the white background of Jesus' infancy was a small village affair compared with the many gross atrocities that made his long reign infamous. The undiscovered Bethlehem child seemed to him to be a possible rival, and he struck out at it with all the savagery of selfishness. The distress in some scores of village homes was nothing to him! The child he struck at is, in His ever-widening, deepening influence, creating a sentiment that more and more abhors a selfish deed and makes happy homes. It becomes increasingly evident that God proposed to protect Jesus in childhood, in manhood, in death, and finally through Him to overthrow the selfishness of the world.

"They are dead that sought the young child's life" (v. 20) is a verdict that will one day be pronounced on all selfish opposition to Jesus and His great movement in human history.

Sunday, Second Week, Luke 2:41-52.

41 And his parents went every year to Jerusalem at the
42 feast of the passover. And when he was twelve years
43 old, they went up after the custom of the feast; and
when they had fulfilled the days, as they were returning,
the boy Jesus tarried behind in Jerusalem; and his par-
44 ents knew it not; but supposing him to be in the com-
pany, they went a day's journey; and they sought for
45 him among their kinsfolk and acquaintance: and when
they found him not, they returned to Jerusalem, seeking
46 for him. And it came to pass, after three days they
found him in the temple, sitting in the midst of the doc-
47 tors, both hearing them, and asking them questions: and
all that heard him were amazed at his understanding and
48 his answers. And when they saw him, they were aston-
ished: and his mother said unto him, Son, why hast thou
thus dealt with us? behold, thy father and I sought thee
49 sorrowing. And he said unto them, How is it that ye
sought me? wist ye not that I must be in my Father's
50 house? And they understood not the saying which he
51 spake unto them. And he went down with them, and
came to Nazareth; and he was subject unto them: and
his mother kept all *these* sayings in her heart.
52 And Jesus advanced in wisdom and stature, and in
favour with God and men.

The incident shows what the early and fundamental enthusiasms of Jesus were. The House of Jehovah and the great teachers who gathered there were the center of

His keen, boyish interest. They seemed to make Him forget His parents and the homeward journey. He was for three days away from His parents without seriously missing them.

On the Nazareth hills He had already learned to walk in trustful companionship with His heavenly Father. He wondered that His parents should look for Him in Jerusalem anywhere else than in His Father's House. Yet this uprising sense of belonging to God alone did not develop into the spirit of unwarrantable independence sometimes characteristic of the transition from boyhood to manhood. He went back to a life of cheerful obedience in the Nazareth home, a strong, wholesome, winsome boy (v. 52). It was in the common life of the home and its neighborhood that He found God.

"The Lord is in His holy place
In all things near and far,
Shekinah of the snowflake, He,
And glory of the star.
And secret of the April wind,
That stirs the field to flowers,
Whose little tabernacles rise
To hold him through the hours."

Mrs. Browning.

Monday, Second Week, Matt. 3: 1-6.

1 And in those days cometh John the Baptist, preaching
2 in the wilderness of Judæa, saying, Repent ye; for the
3 kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
4 Now John himself had his raiment of camel's hair, and
5 a leathern girdle about his loins; and his food was locusts
6 and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

A weird figure in the sparsely settled section of Judæa began to cry out to passing travelers that God was about to begin His kingdom and that the nation must reform. It was a message that aroused both terror and hope, for while the hope of God's kingdom was the glory of the Jew, the kingdom was to be preceded by Jehovah's terrible judgment. The man in the wilderness resembled in rough dress and stern message their hero-prophet, Elijah, whose reappearance, it was commonly supposed, would precede the judgment and the new kingdom. People remembered,

too, that Elijah disappeared in about the same region in which this man now stayed. And so the city people flocked out to him.

May our eyes be opened to see the on-coming kingdom, and we be driven to repentance by the purifying power of its insistent opportunities.

Tuesday, Second Week, Matt 3: 7-12.

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of
8 vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and
9 think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these
10 stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn
11 down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire:
12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

The searching eye of the prophet noted in the crowds many long-robed Pharisees and some of the prominent Sadducees, the latter, perhaps, from the priestly family. They were probably there to inspect somewhat officially this remarkable religious movement. The prophet handled them roughly. He attacked directly their smug satisfaction with themselves. They felt that God certainly would never deal severely with distinguished men like themselves, the leading citizens in a nation sprung from Abraham, the righteous friend of God! But the prophet assured them that there would be severe judgment and that it would begin at once. The Judge Himself was among them in disguise. He was like the orchard keeper who had for a moment laid his ax at the foot of the tree while he made a final inspection of its branches! Separation, destruction, salvation, were the words that rang out over the crowd!

O Lord, help my spirit into genuine penitence that will prepare me for any crisis in this day's life.

Wednesday, Second Week, Luke 3: 10-18.

10 And the multitudes asked him, saying, What then must
11 we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none;

12 and he that hath food, let him do likewise. And there
came also publicans to be baptized, and they said unto
13 him, Master, what must we do? And he said unto them,
14 Extort no more than that which is appointed you. And
soldiers also asked him, saying, And we, what must we
do? And he said unto them, Do violence to no man,
neither exact *anything* wrongfully; and be content with
your wages.
15 And as the people were in expectation, and all men
reasoned in their hearts concerning John, whether haply
16 he were the Christ; John answered, saying unto them all,
I indeed baptize you with water; but there cometh he
that is mightier than I, the latchet of whose shoes I am
not worthy to unloose: he shall baptize you with the
17 Holy Ghost and *with* fire; whose fan is in his hand,
thoroughly to cleanse his threshing-floor, and to gather
the wheat into his garner; but the chaff he will burn up
with unquenchable fire.
18 With many other exhortations therefore preached he
good tidings unto the people.

Luke describes in some detail the character that the prophet's earnest soul longed to see in the nation. Its essential elements were sympathy and honesty. The man with extra food and clothing was to have sympathy with the man in need. The publicans were to be honest in their collection of taxes. The soldiers were to be reliable guardians of the public interest, not using their power to treat men unfairly. There must be a disposition on the part of all to give everybody a fair deal, not simply because of a cold-blooded determination to do right, but because everyone was sympathetically interested in everyone else.

When the people caught the prophet's idea it is not strange that he seemed to them to be preaching "good tidings" (v. 18), and that they began to look earnestly for the Great Leader who would infuse such a spirit into the people.

"When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land
And like a lane of beams athwart the sea
Thro' all the circle of the golden year?"
Tennyson, "The Golden Year."

Thursday, Second Week, Matt. 3: 13-17.

13 Then cometh Jesus from Galilee to the Jordan unto
14 John, to be baptized of him. But John would have hin-
dered him, saying, I have need to be baptized of thee, and
15 comest thou to me? But Jesus answering said unto him,
Suffer *it* now: for thus it becometh us to fulfil all
16 righteousness. Then he suffereth him. And Jesus, when
he was baptized, went up straightway from the water:

and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon
17 him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Jesus had put his carpenter's tools in order and joined the crowds that were daily streaming down to the Jordan wilderness. The prophet knew Jesus as his kinsman, but not as the Messiah (John 1:33). He knew that his Nazareth kinsman was guilty of none of the national sins against which he was preaching, and protested against His coming for baptism. Jesus, in language the significance of which was better understood later, urged upon His prophet-cousin His strong inner sense that it was the right thing to do. Then, as John yielded, there suddenly appeared a sign for which he had long been looking (John 1:33) and he learned that his kinsman, Jesus, was the Messiah. The voice from heaven seemed to guard against the possible impression that the baptism of Jesus was to be regarded as a confession of sin.

May God give us, disciples of Jesus, something of our Master's alertness to hear the inner voice.

Friday, Second Week, Matt 4:1-4.

1 Then was Jesus led up of the Spirit into the wilderness
2 to be tempted of the devil. And when he had fasted
3 forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son
4 of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Temptation seems essential to character. Jesus, pre-eminent in the sphere of character, experienced certain temptations necessarily incident to the responsibility of adopting a Messianic policy. His three quotations from Scripture show that he had been recently studying the section in Deuteronomy that pictures the deliverer, Moses, receiving from God during forty days of fasting on the mountain an ideal of national life. Jesus, reverently desiring, as in baptism, "to fulfil all righteousness," sought in the same way an ideal which He as the world's Messianic Deliverer might bring before the people. He was tempted for a while to select as the immediate object of His Messianic effort the relief of the awful physical suf-

fering of men made real to Him by His own pangs of hunger. He was shown, however, that if men could only be brought into friendly intercourse with God, all real lesser needs would easily be met.

"In our nature, as in our name, He stood, fought, conquered. How perfectly, then, is He qualified to be our Saviour and Example! * * * To Him, as He lives and reigns in love and might, we can come in sin and weakness, in joy and sorrow, certain that, as He 'suffered, being tempted, He is able to succor them that are tempted.'" —*Fairbairn,* "Studies in the Life of Christ."

Saturday, Second Week, Matt. 4: 5-7.

5 Then the devil taketh him into the holy city; and he set
6 him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

During the six weeks of solitude Jesus considered how He should announce his Messiahship to the nation. He naturally thought of appearing at the center of national worship with such brilliant manifestation of glory as the nation expected. It seemed to Him for a time that a passage in the Psalms warranted such conduct. But upon longer reflection such conduct seemed to Him to be a presumptuous testing, or tempting, of God inconsistent with the obedient trust that would wait for God Himself to indicate the time for the Messianic demonstration. Therefore Jesus attributed the original suggestion to the devil. As a result of this experience He made no clear, formal announcement of His Messiahship to the nation until the last week of His life. He won His way by His personal character rather than by official prestige.

Our prayer to God should not be for endorsement, but for direction.

Sunday, Third Week, Matt. 4: 8-11.

8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the
9 world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down
10 and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the
11 Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold angels came and ministered unto him.

Jesus Himself must have reported His temptations. Verse 8 indicates that the report is given in His favorite form of teaching, namely, the parable. He was tempted to compromise with evil for a time in order to secure greater influence for good later. If He would adjust His ideas temporarily to those of the powerful priests and rabbis, He could in the end have His own way. If He would for a time be the Messiah the people wanted, later He could be the Messiah the people needed. This possibility He decisively rejected. He would do right now. He would never worship anyone but God.

It was evident that nothing could swerve Him from the path of perfect, trustful obedience to God, and the infinite peace of God filled His soul.

Monday, Third Week, John 1:29-34.

29 On the morrow he seeth Jesus coming unto him, and
saith, Behold, the Lamb of God which taketh away the sin
30 of the world! This is he of whom I said, After me
cometh a man which is become before me: for he was be-
31 fore me. And I knew him not; but that he should be
made manifest to Israel, for this cause came I baptizing
32 with water. And John bare witness, saying, I have beheld
the Spirit descending as a dove out of heaven; and it
33 abode upon him. And I knew him not: but he that sent
me to baptize with water, he said unto me, Upon whom-
soever thou shalt see the Spirit descending, and abiding
upon him, the same is he that baptizeth with the Holy
34 Spirit. And I have seen, and have borne witness that
this is the Son of God.

This incident presupposes Jesus' baptism, of which John's Gospel gives no account. John the Baptist had come out from his years of seclusion equipped with his vision and his great conviction. He found, probably to his amazement, that his vision was fulfilled in his kinsman Jesus. His twice repeated phrase, "I knew Him not," seems to be an echo of his surprise. The quietness of Jesus' spirit, so unlike his own, and so unlike the stern judge with ax and flail, whose nearness John had been picturing, perhaps turned his attention to the passages in his favorite prophet Isaiah which describe the unresisting, lamblike character of Jehovah's servant.

"He seeth Jesus coming unto him." No man can forecast the outcome when two personalities come together, for there is nothing more potent than personality.

Lord, open my eyes that I may see Thee coming unto me and be ready.

Tuesday, Third Week, John 1:35-42.

35 Again on the morrow John was standing, and two of
36 his disciples; and he looked upon Jesus as he walked, and
37 saith, Behold, the Lamb of God! And the two disciples
38 heard him speak, and they followed Jesus. And Jesus
turned, and beheld them following, and saith unto them,
What seek ye? And they said unto him, Rabbi (which
is to say, being interpreted, Master), where abidest thou?
39 He saith unto them, Come, and ye shall see. They came
therefore and saw where he abode; and they abode with
40 him that day: it was about the tenth hour. One of the
two that heard John *speak*, and followed him, was An-
41 drew, Simon Peter's brother. He findeth first his own
brother, Simon, and saith unto him, We have found the
42 Messiah (which is, being interpreted, Christ). He brought
him unto Jesus. Jesus looked upon him, and said, Thou
art Simon the son of John: thou shalt be called Cephas
(which is by interpretation, Peter).

Jesus speaks here for the first time in John's Gospel. The conspicuous characteristic of His words and bearing is their friendliness. He appears as an exceedingly approachable person. He opens the conversation, invites the two men to His lodging, and entertains them overnight. They at once begin to bring in their friends, and Jesus is quick to see great possibilities in some of them. What these young men talked about through all the hours of that first evening we should be glad to know! They were men of earnest religious aspirations who had been attracted by the prayerful fastings of John the Baptist (Luke 5:33), and perhaps they talked of the need of reform in the nation and of the nearness of God and His kingdom.

Jesus is as friendly to-day as he was then. We can turn to Him this afternoon with the assurance of the same quiet welcome that He gave to them that memorable afternoon in the Jordan valley.

Wednesday, Third Week, John 1:43-51.

43 On the morrow he was minded to go forth into Galilee,
and he findeth Philip: and Jesus saith unto him, Follow
44 me. Now Philip was from Bethsaida, of the city of An-
45 drew and Peter. Philip findeth Nathanael, and saith unto
him, We have found him, of whom Moses in the law, and
the prophets, did write, Jesus of Nazareth, the son of
46 Joseph. And Nathanael said unto him, Can any good
thing come out of Nazareth? Philip saith unto him,
47 Come and see. Jesus saw Nathanael coming to him, and
saith of him, Behold, an Israelite indeed, in whom is no
48 guile! Nathanael saith unto him, Whence knowest thou
me? Jesus answered and said unto him, Before Philip
called thee, when thou wast under the fig tree, I saw

49 thee. Nathanael answered him, Rabbi, thou art the Son
50 of God; thou art King of Israel. Jesus answered and
said unto him, Because I said unto thee, I saw thee under-
neath the fig tree, believest thou? thou shalt see greater
51 things than these. And he saith unto him, Verily, verily,
I say unto you, Ye shall see the heaven opened, and the
angels of God ascending and descending upon the Son
of man.

The hospitable, winsome spirit of Jesus appears here again. He wishes Philip, of whom He has heard good things from Andrew and Peter, to join the company. He is quick to see and appreciate the sincere religious spirit of the new arrival, Nathanael. He alludes to some deep spiritual experience that Nathanael has been having under a fig tree. Perhaps Nathanael had seen some vision of the opened heavens like that which Jacob saw in his dream as the angels went up and down the ladder that reached from earth to heaven. These people who flocked to the Jordan valley were full of tense expectation and religious enthusiasm. Jesus' allusion to this secret experience profoundly impressed Nathanael. Jesus, full of divine enthusiasm, assured him that the vision of Jacob's ladder would be realized in actual life. One called "the Son of Man" would soon connect heaven and earth.

"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him;
And round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever."

James F. Small.

Thursday, Third Week, John 2: 1-12.

1 And the third day there was a marriage in Cana of
2 Galilee; and the mother of Jesus was there; and Jesus
3 also was bidden, and his disciples, to the marriage. And
when the wine failed, the mother of Jesus saith unto him,
4 They have no wine. And Jesus saith unto her, Woman,
what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith
6 unto you, do it. Now there were six waterpots of stone
set there after the Jews' manner of purifying, containing
7 two or three firkins apiece. Jesus saith unto them, Fill
the waterpots with water. And they filled them up to the
8 brim. And he saith unto them, Draw out now, and bear
9 unto the ruler of the feast. And they bare it. And when
the ruler of the feast tasted the water now become wine,
and knew not whence it was (but the servants which had
drawn the water knew), the ruler of the feast calleth the

10 bridegroom, and saith unto him, Every man setteth on
first the good wine; and when *men* have drunk freely,
then that which is worse: thou hast kept the good wine
11 until now. This beginning of his signs did Jesus in Cana
of Galilee, and manifested his glory; and his disciples
believed on him.
12 After this he went down to Capernaum, he, and his
mother, and *his* brethren and his disciples: and there
they abode not many days.

Jesus introduced His new friends into such social life as they had not known in their ascetic association with John the Baptist. His friendly spirit moved Him to relieve the chagrin that the young married couple would have felt through all the years of their married life in the little village if the supply of wine had given out at the wedding. It becomes evident that Jesus proposed to come close to the heart of the nation in its homes and social life rather than to make any official Messianic demonstration. He showed here the resolution formed at the time of His temptation to do nothing in advance of the inner voice. Anyone, even His mother, that tempted Him to act independently must be resisted. The title by which He addressed His mother has in the Greek none of the brusqueness of the English translation.

"Whatsoever He saith unto thee, do it!"

Friday, Third Week, John 2:23—3:15.

23 Now when he was in Jerusalem at the passover, during
the feast, many believed on his name, beholding his signs
24 which he did. But Jesus did not trust himself unto them,
25 for that he knew all men, and because he needed not that
any one should bear witness concerning man; for he him-
self knew what was in man.
1 Now there was a man of the Pharisees, named Nico-
2 demus, a ruler of the Jews; the same came unto him by
night, and said to him, Rabbi, we know that thou art a
teacher come from God: for no man can do these signs
3 that thou doest except God be with him. Jesus answered
and said unto him, Verily, verily, I say unto thee, Except
a man be born anew, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when
he is old? can he enter a second time into his mother's
5 womb, and be born? Jesus answered, Verily, verily, I
say unto thee, Except a man be born of water and the
6 Spirit, he cannot enter into the kingdom of God. That
which is born of the flesh is flesh; and that which is born
7 of the Spirit is spirit. Marvel not that I said unto thee,
8 Ye must be born anew. The wind bloweth where it
listeth, and thou hearest the voice thereof, but knowest
not whence it cometh, and whither it goeth: so is every
9 one that is born of the Spirit. Nicodemus answered and
10 said unto him, How can these things be? Jesus answered
and said unto him, Art thou the teacher of Israel, and

11 understandest not these things? Verily, verily, I say unto
thee, We speak that we do know, and bear witness of that
12 we have seen; and ye receive not our witness. If I told
you earthly things, and ye believe not, how shall ye be-
13 lieve, if I tell you heavenly things? And no man hath
ascended into heaven, but he that descended out of
14 heaven, *even* the Son of man, which is in heaven. And as
Moses lifted up the serpent in the wilderness, even so
15 must the Son of man be lifted up: that whosoever be-
lieveth may in him have eternal life.

Jesus was a popular figure in the Jerusalem streets, but there was only one man, Rabbi Nicodemus, to whom He dared speak regarding His consciousness of Messiahship, and to him He spoke only vaguely. Jesus, in vigorous loyalty to His friend, John the Baptist, called the great rabbi to account because he and his fellow Pharisees had rejected John the Baptist's message. They should have accepted John's water baptism and been waiting for the Spirit baptism which John predicted, if they wished to be born into the eternal life of the New Age. It would be necessary for Rabbi Nicodemus to find a certain "Son of Man" and ally himself with Him. This "Son of Man" would soon be "lifted up." Nicodemus little understood what "lifted up" would sometime be seen to mean! Nor perhaps did he yet know surely whom Jesus meant by the title "Son of Man." "The teacher of Israel" (v. 10) went away perplexed, but thoughtful!

"Holy Spirit, Truth divine,
Dawn upon this soul of mine.
Word of God, and inward light,
Wake my spirit, clear my sight."

Samuel Longfellow.

Saturday, Third Week, John 3: 16-21.

16 For God so loved the world, that he gave his only be-
gotten Son, that whosoever believeth on him should not
17 perish, but have eternal life. For God sent not the Son
into the world to judge the world; but that the world
18 should be saved through him. He that believeth on him
is not judged: he that believeth not hath been judged
already, because he hath not believed on the name of the
19 only begotten Son of God. And this is the judgment,
that the light is come into the world, and men loved the
darkness rather than the light; for their works were evil.
20 For every one that doeth ill hateth the light, and cometh
21 not to the light, lest his works should be reproved. But
he that doeth the truth cometh to the light, that his
works may be made manifest, that they have been
wrought in God.

This paragraph seems to be the comment of the author upon this conversation with Nicodemus. Looking back across the years he could see its deep significance. To believe in a person is to accept him for what he purports to be and to treat him accordingly. To believe in Jesus is to accept Him as the perfect revelation of God's love and to yield to Him in loving surrender the control of our lives. This results in true life, eternal life. An organism lives when it is rightly related to its surroundings. A fish lives in the water, but dies in the mud. The most important part of a man's surroundings is the personal part—God and men. He is rightly related to it when he loves. He *lives* when he *loves* God and men. He who yields himself in loving obedience to Jesus Christ is sure to love God and men, and so has eternal life.

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea!

"O Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Whittier, "Our Master."

Sunday, Fourth Week, John 3: 22-30.

22 After these things came Jesus and his disciples into the
land of Judæa; and there he tarried with them, and bap-
23 tized. And John also was baptizing in Ænon near to
Salim, because there was much water there: and they
24 came, and were baptized. For John was not yet cast into
25 prison. There arose therefore a questioning on the part
26 of John's disciples with a Jew about purifying. And they
came unto John, and said to him, Rabbi, he that was with
thee beyond Jordan, to whom thou hast borne witness,
27 behold, the same baptizeth, and all men come to him. John
answered and said, A man can receive nothing, except it
28 have been given him from heaven. Ye yourselves bear me
witness, that I said, I am not the Christ, but, that I am
29 sent before him. He that hath the bride is the bride-
groom: but the friend of the bridegroom, which standeth
and heareth him, rejoiceth greatly because of the bride-
30 groom's voice: this my joy therefore is fulfilled. He
must increase, but I must decrease.

John the Baptist's disciples are still hoping that he himself will turn out to be the Christ. Evidently it had been to a few only of his disciples that he had privately designated Jesus as the Christ. These few at once left John and went to Jesus. To the main body of his disciples

John had spoken of Jesus simply as one greater than himself.

If John could have definitely delivered his entire following to Jesus as the Messiah he could have retired in a blaze of glory, but Jesus could not yet declare His Messiahship formally and publicly. Jesus began to seem to the people to be a greater prophet than John, and John's following consequently gradually decreased. This situation revealed John's true greatness of soul.

O Lord, give me power to do my best, and then to rejoice heartily in the larger success of another man.

Monday, Fourth Week, John 3:31-36.

31 He that cometh from above is above all: he that is of
the earth is of the earth, and of the earth he speaketh:
32 he that cometh from heaven is above all. What he hath
seen and heard, of that he beareth witness; and no man
33 receiveth his witness. He that hath received his witness
34 hath set his seal to *this*, that God is true. For he whom
God hath sent speaketh the words of God: for he giveth
35 not the Spirit by measure. The Father loveth the Son,
36 and hath given all things into his hand. He that believeth
on the Son hath eternal life; but he that obeyeth not the
Son shall not see life, but the wrath of God abideth on
him.

These seem to be the author's words of comment on the relation of Jesus to John the Baptist. Jesus, the perfect revelation of God, is above all others. His message to men out of his heavenly experience is superior to that brought by any other. Whoever acts upon Jesus' words will find in his own experience evidence that Jesus speaks the truth and is from God. To turn away from Jesus and His theory of life is to turn away from the love of the Heavenly Father. It is to leave the mountain road built at great expense and with great concern for the welfare of travelers and to pick one's way painfully down the mountain side, by steps that can be retraced with increasing difficulty, to the sheer precipice below. This brings "wrath."

A father's wrath springs out of his love. Because he loves the wrongdoer, the wrongdoing disturbs him. Wrath is disapproving love.

"Forever round the Mercy Seat
The guiding lights of love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?"

Whittier, "The Answer."

Tuesday, Fourth Week, John 4: 1-15.

1 When therefore the Lord knew how the Pharisees had
heard that Jesus was making and baptizing more disciples
2 than John (although Jesus himself baptized not, but his
3 disciples), he left Judæa, and departed again into Galilee.
4 And he must needs pass through Samaria. So he cometh
5 to a city of Samaria, called Sychar, near to the parcel of
6 ground that Jacob gave to his son Joseph: and Jacob's
well was there. Jesus therefore, being wearied with his
journey, sat thus by the well. It was about the sixth
7 hour. There cometh a woman of Samaria to draw water:
8 Jesus saith unto her, Give me to drink. For his disciples
9 were gone away into the city to buy food. The Samari-
tan woman therefore saith unto him, How is it that thou,
being a Jew, askest drink of me, which am a Samaritan
woman? (For Jews have no dealings with Samaritans).
10 Jesus answered and said unto her, If thou knewest the
gift of God, and who it is that saith to thee, Give me to
drink; thou wouldest have asked of him, and he would
11 have given thee living water. The woman saith unto him,
Sir, thou hast nothing to draw with, and the well is deep:
12 from whence then hast thou that living water? Art thou
greater than our father Jacob, which gave us the well,
and drank thereof himself, and his sons and his cattle?
13 Jesus answered and said unto her, Every one that drinketh
14 of this water shall thirst again: but whosoever drinketh
of the water that I shall give him shall never thirst; but
the water that I shall give him shall become in him a
15 well of water springing up unto eternal life. The woman
saith unto him, Sir, give me this water, that I thirst not,
neither come all the way hither to draw.

Jesus wished to avoid all appearance of surpassing His friend, John the Baptist, in popularity and so went back to Galilee. On His way He had a wonderful interview by the side of a Samaritan well. It was at the hour of noon-day weariness when He might have sat in restful silence and let this alien woman draw her water and go her way. But the master-passion of Jesus' soul flamed up and He began with the utmost skill to kindle within her a sense of the presence of God.

Jesus knew that in the depths of her personality, where personality strikes its roots down into the underlying God, He could give her a sense of God's presence that would well up like living water in a dry land.

O Lord Christ, grant to me to-day in the simple routine of my life a strong up-welling inner sense of the presence of God.

Wednesday, Fourth Week, John 4: 16-26.

16 Jesus saith unto her, Go call thy husband, and come
17 hither. The woman answered and said unto him, I have
no husband. Jesus saith unto her, Thou saidst well, I

18 have no husband: for thou hast had five husbands: and he
whom thou now hast is not thy husband: this hast thou
19 said truly. The woman saith unto him, Sir, I perceive
20 that thou art a prophet. Our fathers worshipped in this
mountain; and ye say, that in Jerusalem is the place
21 where men ought to worship. Jesus saith unto her,
Woman, believe me, the hour cometh, when neither in
this mountain, nor in Jerusalem, shall ye worship the
22 Father. Ye worship that which ye know not: we worship
that which we know: for salvation is from the Jews.
23 But the hour cometh, and now is, when the true wor-
shippers shall worship the Father in spirit and truth: for
24 such doth the Father seek to be his worshippers. God is
a Spirit: and they that worship him must worship in
25 spirit and truth. The woman saith unto him, I know that
Messiah cometh (which is called Christ): when he is
26 come, he will declare unto us all things. Jesus saith unto
her, I that speak unto thee am *he*.

Jesus at first failed to create in the woman a desire for God, but suddenly he changed his tactics and touched the sore spot in her careless, easy-going life. She was living with a man who was not her husband! And her Heavenly Father cared because His daughter had gone wrong! He was a seeking Father, seeking to bring His lost child back to a life of righteousness in which her spirit could respond each instant to His ever-present Spirit. She tried for a moment to ditch the conversation in a slough of theological controversy, but Jesus kept straight on the way and made her feel that she was in the presence of The-One-Who-Knew-God. He told her plainly what He only hinted to Rabbi Nicodemus. This dusty, tired man was God's Messiah!

"Here is a woman who, for one splendid moment, emerges from the unknown, stands as in a blaze of living light, and vanishes into the unknown again. . . . The moment becomes an Eternal Now, in which Christ and she face each other forever, He giving and she receiving truths the world can never allow to die."—*Fairbairn,* "Studies in the Life of Christ."

Thursday, Fourth Week, John 4: 27-38.

27 And upon this came his disciples; and they marvelled
that he was speaking with a woman; yet no man said,
What seekest thou? or, Why speakest thou with her?
28 So the woman left her waterpot, and went away into the
29 city, and saith to the men, Come, see a man, which told
me all things that *ever* I did: can this be the Christ?
30 They went out of the city, and were coming to him.
31 In the mean while the disciples prayed him, saying,
32 Rabbi, eat. But he said unto them, I have meat to eat
33 that ye know not. The disciples therefore said one to
34 another, Hath any man brought him *aught* to eat? Jesus
saith unto them, My meat is to do the will of him that
35 sent me, and to accomplish his work. Say not ye, There
are yet four months, and *then* cometh the harvest? be-
hold, I say unto you, Lift up your eyes, and look on the

36 fields, that they are white already unto harvest. He that
reapeth receiveth wages, and gathereth fruit unto life
eternal; that he that soweth and he that reapeth may
37 rejoice together. For herein is the saying true, One
38 soweth, and another reapeth. I sent you to reap that
whereon ye have not laboured: others have laboured,
and ye are entered into their labour.

The woman at once became an unconscious evangelist to the village men who were sitting in the noonday shade. She forgot her waterpot, but her quickened conscience remembered all her past life.

The disciples wondered that Jesus risked His reputation by talking alone with a woman. Jesus forgot hunger and thrist in the divine excitement that He felt over His success in kindling within this woman a sense of the presence of God. He had done the will of God in her life. Groups of men even now walking towards them from the village were fields white for harvest. It was time for the disciples to share their Lord's work. Jesus said a good word to them for His friend, John the Baptist. They would be simply reaping here what John had sown.

Grant me the deep joy of consciously doing the will of God this day.

Friday, Fourth Week, John 4: 39-45.

39 And from that city many of the Samaritans believed
on him because of the word of the woman, who testified.
40 He told me all things that *ever* I did. So when the
Samaritans came unto him, they besought him to abide
41 with them: and he abode there two days. And many
42 more believed because of his word; and they said to the
woman, Now we believe, not because of thy speaking:
for we have heard for ourselves, and know that this is
indeed the Saviour of the world.
43 And after the two days he went forth from thence
44 into Galilee. For Jesus himself testified, that a prophet
45 hath no honour in his own country. So when he came
into Galilee, the Galilæans received him, having seen all
things that he did in Jerusalem at the feast: for they
also went unto the feast.

Then the men brought Jesus into their village! He entered its hospitable homes, talked with the men and the little children. Perhaps He had an interview with the "man who was not her husband."

They gathered about the woman as a sort of village heroine. It was she who had brought Jesus to them at first, but now they had an experience of their own with Him.

After two days of experience, rare in the life of Jesus, He passed on into His own country, where there would be no danger of rivaling John the Baptist in popularity, He thought, for a prophet is not usually popular in his own country!

O Lord, if necessary tell me "all that ever I did." May it all be honestly faced and laid before Thee for Thine obliterating forgiveness. May I rise up from remembering it a better man, turning away from darkness to go with Thee into endless light.

Saturday, Fourth Week, Matt. 4: 12-17.

12 Now when he heard that John was delivered up, he
13 withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the
14 borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

The "great light" dawned silently and gently, as is the nature of light. A man came quietly into their synagogues showing them a picture of Things-As-They-Ought-To-Be. He made them feel that the beginning of God's New Order was at hand. He showed them the changes in their own lives that the New Order would necessitate, and he urged them to make these changes at once. The significant thing is that it was Jesus who came preaching this vision—Jesus who was able not simply to present his vision, but to bring his vision to pass.

Lord Jesus Christ, make this to be for me a day in the growing Kingdom of God. With thine unerring insight, show what things in my life ought not to be, and give me an inspiring vision of the New Order that shall make their further presence in my life intolerable to my own moral sense.

Sunday, Fifth Week, John 4: 46-54.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain noble-

47 man, whose son was sick at Capernaum. When he heard
that Jesus was come out of Judæa into Galilee, he went
unto him, and besought *him* that he would come down,
and heal his son; for he was at the point of death.
48 Jesus therefore said unto him, Except ye see signs and
49 wonders, ye will in no wise believe. The nobleman saith
50 unto him, Sir, come down ere my child die. Jesus saith
unto him, Go thy way; thy son liveth. The man be-
lieved the word that Jesus spake unto him, and he went
51 his way. And as he was now going down, his servants
52 met him, saying, that his son lived. So he inquired of
them the hour when he began to amend. They said
therefore unto him, Yesterday at the seventh hour the
53 fever left him. So the father knew that *it was* at that
hour in which Jesus said unto him, Thy son liveth: and
54 himself believed, and his whole house. This is again the
second sign that Jesus did, having come out of Judæa
into Galilee.

Study the characters in this incident that so throbs with human passion. The son in his richly furnished chamber is too nearly dead to hear the consultation and notice his father's departure to fetch the great Prophet.

The father, desperately anxious, hurries twenty-five miles across the country in his chariot or on horseback. He finds the Prophet hesitant about returning with him, but Jesus finally says decisively: "I do not need to go. Your son is getting well." Jesus, in uninterrupted communion with the Heavenly Father, knows that God's power has wrought the miracle of healing. Just after mid-day the patient falls into a long, natural sleep and wakes evidently much better. Some of the slaves start out across the country to relieve the father's anxiety. "Your son is living!" they shout to him at a distance. He inquires with intense relief the exact hour when the change occurred. All the family identify themselves with Jesus and His movement.

Monday, Fifth Week, Matt. 4: 18-25.

18 And walking by the sea of Galilee, he saw two brethren,
Simon who is called Peter, and Andrew his brother, cast-
19 ing a net into the sea; for they were fishers. And he
saith unto them, Come ye after me, and I will make
20 you fishers of men. And they straightway left the
21 net, and followed him. And going on from thence he saw
other two brethren, James the *son* of Zebedee, and John
his brother, in the boat with Zebedee their father, mend-
22 ing their nets; and he called them. And they straightway
left the boat and their father, and followed him.
23 And Jesus went about in all Galilee, teaching in their
synagogues, and preaching the gospel of the kingdom,
and healing all manner of disease and all manner of

24 sickness among the people. And the report of him went
forth unto all Syria: and they brought unto him all
that were sick, holden with divers diseases and torments,
possessed with devils, and epileptic, and palsied; and
25 he healed them. And there followed him great multi-
tudes from Galilee and Decapolis and Jerusalem and
Judæa and *from* beyond Jordan.

Where did Jesus lead the four men whom he called to follow him? And what did he show them? He led them into the thick of men, and showed them great human needs. Then he showed them his power to meet great human needs. They saw him in the crowded synagogue preaching the good news of Things-As-God's-Love-Will-Have-Them. They saw him in the thronging streets, surrounded by the longtime sick with their tired eyes, the palsied with their trembling limbs, the shrieking demoniacs with their disordered minds, the anxious fathers and mothers bringing the little children whose faces were prematurely old with pain. They saw him move among these troubled people, a quiet Praying Soul. They saw the divine currents of health and strength flow from God through him to them.

"Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother
And loves as himself another,
Christ lives!" *Gilder,* "Easter."

May we have grace this day to find Jesus ministering at some point of human need and join him in his ministry.

Tuesday, Fifth Week, Luke 5: 1-11.

1 Now it came to pass, while the multitude pressed upon
him and heard the word of God, that he was standing by
2 the lake of Gennesaret; and he saw two boats standing
by the lake: but the fishermen had gone out of them,
3 and were washing their nets. And he entered into one
of the boats, which was Simon's, and asked him to put
out a little from the land. And he sat down and taught
4 the multitudes out of the boat. And when he had left
speaking, he said unto Simon, Put out into the deep, and
5 let down your nets for a draught. And Simon answered
and said, Master, we toiled all night, and took nothing:
6 but at thy word I will let down the nets. And when
they had this done, they inclosed a great multitude of
7 fishes; and their nets were breaking; and they beckoned
unto their partners in the other boat, that they should
come and help them. And they came, and filled both the
8 boats, so that they began to sink. But Simon Peter,
when he saw it, fell down at Jesus' knees, saying, Depart
9 from me; for I am a sinful man, O Lord. For he was
amazed, and all that were with him, at the draught of

10 the fishes which they had taken; and so were also James
and John, sons of Zebedee, which were partners with
Simon. And Jesus said unto Simon, Fear not; from
11 henceforth thou shalt catch men. And when they had
brought their boats to land, they left all, and followed
him.

Jesus is in the midst of common life. The smell of fish, drying nets, beached boats are all about him in the morning sunlight. Fishermen and marketer are noisily bargaining. Jesus finds a discouraged fisherman friend and helps him to success in his trade. Then Jesus claims him for a larger life. He proposes to do something to him that will make him effective in getting men for the New Order.

It is impossible to tell how suddenly the commonplace routine may give birth to the unusual opportunity. Peter, tired and blue after a night of fruitless work, found his great opportunity suddenly opening before him. If Peter had sulked that morning and refused to try again with his nets the vast St. Peter's Cathedral at Rome might not be standing to-day!

O Lord, help me to do my best now, and make my life contribute its utmost to the welfare of men.

Questions for Closer Studies of the Readings in Section I

The main themes for study in this month's readings are connected with the beginning of Jesus' public life.

1. *John the Baptist.* What had been his early home life? Where did he live during his young manhood, after his aged parents had died? What was his experience in the wilderness? What were the main themes of his preaching?

2. *Jesus' early life in Nazareth.* What were the influences to which a village boy in the home of Joseph and Mary was subject? When did Jesus' consciousness of Messiahship begin? Did it develop? What were its principal features at first? The data for answering these last questions are probably too meager to make their study profitable.

3. *Jesus' baptism, inaugural vision, and temptation.* Why did Jesus wish to be baptized? What was His inner experience at the time? Especially the temptation is a profitable subject for study. What is temptation in general? Is temptation sin? Was this experience of Jesus' real? Is it to be interpreted literally; that is, would a camera and a phonograph have recorded the devil's form and words? Just what were Jesus' temptations? When did He repeat them to His disciples? What help do men derive from this narrative of Jesus' temptations?

4. *Jesus' early public work, especially in the southern province.* What was His relation to John the Baptist? How much did they consult together? Did Jesus request John to keep the knowledge of Jesus' Messiahship the secret of the inner circle of his disciples? Study the interview with Nicodemus and with the woman by the well. Exactly what did Jesus wish to accomplish in each case and how did He proceed to do it?

Pages 11-26, 206-215 in the writer's "Studies in the Life of Jesus Christ" (Y. M. C. A. Press, 124 East Twenty-eighth Street, New York) might be helpful in the study of the questions asked above.

SECTION II

The Personal Consciousness of Jesus

Wednesday, Fifth Week, John 5: 1-9.

1 After these things there was a feast of the Jews; and
Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool,
which is called in Hebrew Bethesda, having five porches.
3 In these lay a multitude of them that were sick, blind,
5 halt, withered. And a certain man was there, which had
6 been thirty and eight years in his infirmity. When Jesus
saw him lying, and knew that he had been now a long
time *in that case,* he saith unto him, Wouldest thou be
7 made whole? The sick man answered him, Sir, I have
no man, when the water is troubled, to put me into the
pool; but while I am coming, another steppeth down be-
8 fore me. Jesus saith unto him, Arise, take up thy bed,
9 and walk. And straightway the man was made whole,
and took up his bed and walked.

Jesus looking, as seems to have been his custom, for some chance to do good on the Sabbath day, turned his steps to a famous intermittent spring which was supposed to have healing properties for a few moments after its inflow. Among all the crowd of cripples and sightless lying on the pavement about the spring, he at once singled out the case of supreme distress. The most distressing feature of the case was the man's utter friendlessness: "I have no man." A helpless invalid for a whole generation of years and no friend! Many times he had dragged himself to the edge of the pool, but always when the inflow came, some one with a friend to help him stepped quickly in before him. Repeated disappointments had perhaps soured the man's disposition and he was now not a man to attract friends. Jesus was a friend to the unattractive.

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man."
Foss, "The House by the Side of the Road."

Thursday, Fifth Week, John 5: 10-18.

10 Now it was the sabbath on that day. So the Jews said
unto him that was cured, It is the sabbath, and it is not
11 lawful for thee to take up thy bed. But he answered
them, He that made me whole, the same said unto me.
12 Take up thy bed, and walk. They asked him, Who is the
man that said unto thee, Take up *thy bed,* and walk?
13 But he that was healed wist not who it was: for Jesus
had conveyed himself away, a multitude being in the
14 place. Afterward Jesus findeth him in the temple, and
said unto him, Behold, thou art made whole: sin no more,
15 lest a worse thing befall thee. The man went away, and
told the Jews that it was Jesus who had made him
16 whole. And for this cause did the Jews persecute Jesus,
17 because he did these things on the sabbath. But Jesus
answered them, My Father worketh even until now, and
18 I work. For this cause therefore the Jews sought the
more to kill him, because he not only brake the sabbath,
but also called God his own Father, making himself
equal with God.

The man's newly found stranger-friend had told him to roll up his sleeping rug and go his way. Then the stranger had slipped away among the crowd. But to carry a bundle on the Sabbath in the streets of Jerusalem was to be a conspicuous sinner, and to run the risk of arrest. To escape arrest himself the man with the soured disposition put the responsibility for his act on Jesus. Jesus defended himself by the statement that God had told him to do what he had done. In this instance, and in many preceding instances, he had felt God at work and had himself simply worked in unison with him. This assumption of close and familiar relationship to God on the part of a Sabbath breaker seemed hideous!

"My Father worketh!" We have a working father. Every son must do the day's work. He must make some contribution to human welfare.

Friday, Fifth Week, John 5: 19-29.

19 Jesus therefore answered and said unto them,
Verily, verily, I say unto you, The Son can do noth-
ing of himself, but what he seeth the Father doing: for
what things soever he doeth, these the Son also doeth in
20 like manner. For the Father loveth the Son, and sheweth
him all things that himself doeth: and greater works than
21 these will he shew him, that ye may marvel. For as the
Father raiseth the dead and quickeneth them, even so the
22 Son also quickeneth whom he will. For neither doth the
Father judge any man, but he hath given all judgment
23 unto the Son; that all may honour the Son, even as they
honour the Father. He that honoureth not the Son hon-
24 oureth not the Father which sent him. Verily, verily, I
say unto you, He that heareth my word, and believeth
him that sent me, hath eternal life, and cometh not into
25 judgment, but hath passed out of death into life. Verily,
verily, I say unto you, The hour cometh, and now is,

when the dead shall hear the voice of the Son of God;
26 and they that hear shall live. For as the Father hath
life in himself, even so gave he to the Son also to have
27 life in himself: and he gave him authority to execute
28 judgment, because he is the Son of man. Marvel not at
this: for the hour cometh, in which all that are in the
29 tombs shall hear his voice, and shall come forth; they
that have done good, unto the resurrection of life; and
they that have done ill, unto the resurrection of judg-
ment.

Jesus again defends his action on the Sabbath by maintaining that his Heavenly Father was responsible for it. In curing the invalid and directing him to carry his sleeping rug on the Sabbath he had simply yielded to the instigation of the Heavenly Father. He could do nothing without the Heavenly Father, but the Heavenly Father loved him so much that he was constantly showing him what he was himself doing and was enabling him to do the same things. They worked together. "My Father worketh and I work." God would even raise the dead and judge the dead through his Son. That is, Jesus was a perfect revelation of the unseen Father because he was perfectly submissive to him. Since Jesus is a perfect revelation of God in terms of near-at-hand, human life, a man's attitude to Jesus, to his character and plans, reveals the man's attitude to God.

"My dear Redeemer and my Lord
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

Such was thy truth and such thy zeal,
Such deference to thy Father's will,
Such love and meekness so divine,
I would transcribe and make them mine."

Watts.

Saturday, Fifth Week, John 5: 30-37a.

30 I can of myself do nothing: as I hear, I judge: and my
judgment is righteous; because I seek not mine own will,
31 but the will of him that sent me. If I bear witness of
32 myself, my witness is not true. It is another that beareth
witness of me; and I know that the witness which he
33 witnesseth of me is true. Ye have sent unto John, and
34 he hath borne witness unto the truth. But the witness
which I receive is not from man: howbeit I say these
35 things, that ye may be saved. He was the lamp that
burneth and shineth: and ye were willing to rejoice for a
36 season in his light. But the witness which I have is
greater than *that of* John: for the works which the
Father hath given me to accomplish, the very works that
I do, bear witness of me, that the Father hath sent me.
37 And the Father which sent me, he hath borne witness
of me.

Two things gave Jesus his calm, joyful confidence in

himself. The first was his inner consciousness of the presence of the Heavenly Father loving him, showing him what he was doing, and promising to reveal still more to him. (v. 20). The second was the corroboration of the beautiful inner consciousness afforded by what he found the Heavenly Father enabling him to do. As he stood before the lonely, discouraged sick man, rejoicing in the sure sense of inner communion with his Heavenly Father, he could lay hands on the sick man or speak a word of power to him, and find that something actually happened corresponding to his sense of God's presence. The most fundamental way of describing a person is to show first the man's inner thought of himself and then to show what corroboration this inner thought finds in what he shows himself able to do.

> "Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is to-day what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity."
>
> *Fairbairn*, "Studies in the Life of Christ."

Sunday, Sixth Week, John 5: 37b-47.

37 Ye have neither heard his voice at any time, nor seen
38 his form. And ye have not his word abiding in you: for
39 whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life;
40 and these are they which bear witness of me; and ye will
41 not come to me, that ye may have life. I receive not glory
42 from men. But I know you, that ye have not the love of
43 God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name,
44 him ye will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from the
45 only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses,
46 on whom ye have set your hope. For if ye believed Moses,
47 ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

The Jerusalem authorities who were ready to arrest Jesus were fundamentally at fault, because they would not accept evidence afforded by Jesus' character, namely, his inner consciousness corroborated by what God enabled him to do. They found that his view of the Sabbath did not accord with theirs, and they therefore con-

demned him without further consideration. Jesus maintained that if they were really in accord with God, they would see in his own character such love and power as would be to them a welcome revelation of God. Their lack of accord with God was due to their selfish ambition for leadership and honor among men. (v. 44.) Wherever there is unselfish love expressing itself in effective ways, there one may follow on heartily with a candid readiness to learn more. The spirit which these Jerusalem men ought to have had is that of the pagan man impressed by Jesus Christ but not fully understanding him:

THE SONG OF A HEATHEN
(Sojourning in Galilee, A.D., 32.)

I.

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

II.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"

Richard Watson Gilder.

Monday, Sixth Week, Matt. 5: 1-9.

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto
2 him: and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.

Among the groans of the sick and the shrieks of the demoniacs, Jesus had courage to hold up his picture of Things-As-They-Surely-Shall-Be, his Civilization of the Blessed Men. His inspired imagination saw a world full of those who in spirit felt like humble, poor men, of mourners being comforted by the quick, strong sympathy of the men of the New Order. He saw the earth filled with those who were concerned about the welfare of other men. He saw the deep content of those who had longed for character in themselves and others as thirsty men long for water. Men who had laid aside their resentments

and were living in God's "half-tearful heaven of forgiven sin." Men whose inner life had been purified and who were rejoicing in the growing sense of the presence of God.

May my spirit live this day in the Kingdom of the Blessed Men.

Tuesday, Sixth Week, Matt. 5: 10-16.

10 Blessed are they that have been persecuted for righteous-
11 ness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you and say all manner of evil against you falsely, for
12 my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out and trodden under foot
14 of men. Ye are the light of the world. A city set on a
15 hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth un-
16 to all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

There appears here the long line of those who could not be persuaded or compelled to lower their ideals, who kept sweet and steady when they were the objects of bitter hate—"the prophets that were before you." Such persons are salt. They preserve the community. They keep it from falling apart into the factions and cliques that would destroy community life. They are lights in the darkness. In the bright light of their lives others can see what they ought to do. They make people believe that there really is a God. Behind such a life of unfailing good will, men feel that there must be a God, and they begin to glorify him; that is, they begin to appreciate him and thank him.

O God, may there be in my life this day some swift and hearty courtesy, some quiet self-restraint under provocation, that shall turn some one's thought to thee.

Wednesday, Sixth Week, Matt. 5: 17-20.

17 Think not that I came to destroy the law or the
18 prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the
19 law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be
20 called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Jesus did not propose to destroy any least good thing in the ideals that his generation had inherited. He proposed rather to develop these ideals and to secure a better realization of them than the religious leaders of his day were able to present. He came not to destroy law and prophets. He was no such destructive revolutionist as some in the nation accused him of being. He came to fulfill, or to carry on to full completion, the ideals presented in law and prophets. He saw that nothing else is so lasting as a moral ideal. Heaven and earth may pass away but a moral ideal is certain to remain and be realized.

Whenever in the presence of a moral ideal a man's better nature says, "I ought to be that and I will be that," the Spirit of God says to him, "You shall be that."

Thursday, Sixth Week, Matt. 5: 21-26.

21 Ye have heard that it was said to them of old time,
Thou shalt not kill; and whosoever shall kill shall be
22 in danger of the judgment: but I say unto you, that
every one who is angry with his brother shall be in danger
of the judgment; and whosoever shall say to his brother,
Raca, shall be in danger of the council; and whosoever
shall say, Thou fool, shall be in danger of the hell of
23 fire. If therefore thou art offering thy gift at the altar,
and there rememberest that thy brother hath aught
24 against thee, leave there thy gift before the altar, and go
thy way, first be reconciled to thy brother, and then
25 come and offer thy gift. Agree with thine adversary
quickly, whiles thou art with him in the way; lest haply
the adversary deliver thee to the judge, and the judge de-
liver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come
out thence, till thou have paid the last farthing.

In Jesus' vision of the Civilization of Brotherly Men, every man really felt himself in his heart to be a brother to every other. Any tinge of contempt or angry impatience, or unwillingness to pay a just debt, might begin the establishment of the unbrotherly habit in the heart, and was, therefore, to Jesus' clear moral vision the first faint flickering of the fires of hell in the heart. It must be instantly extinguished in penitent confession. A man who is wronging another man cannot expect the wronged man's Father to accept a gift from his guilty hand.

If in the midst of making a gift to God in the temple a man remembers that his brother has suffered injustice at his hand, he must lay down his gift, go back to the city, knock at some man's door, and say, "My Brother, I have done you wrong; forgive me."

Friday, Sixth Week, Matt. 5: 27-37.

27 Ye have heard that it was said, Thou shall not commit
28 adultery: but I say unto you, that every one that looketh
on a woman to lust after her hath committed adultery with
29 her already in his heart. And if thy right eye causeth
thee to stumble, pluck it out, and cast it from thee: for it
is profitable for thee that one of thy members should per-
30 ish, and not thy whole body be cast into hell. And if thy
right hand causeth thee to stumble, cut it off, and cast it
from thee: for it is profitable for thee that one of thy
members should perish, and not thy whole body go into
31 hell. It was said also, Whosoever shall put away his wife,
32 let him give her a writing of divorcement: but I say unto
you, that every one that putteth away his wife, saving for
the cause of fornication, maketh her an adulteress: and
whosoever shall marry her when she is put away com-
mitteth adultery.
33 Again, ye have heard that it was said to them of old
time, Thou shalt not forswear thyself, but shalt perform
34 unto the Lord thine oaths: but I say unto you, Swear not
at all; neither by the heaven, for it is the throne of God;
35 nor by the earth, for it is the footstool of his feet; nor by
36 Jerusalem, for it is the city of the great King. Neither shalt
thou swear by thy head, for thou canst not make one hair
37 white or black. But let your speech be, Yea, yea; Nay,
nay: and whatsoever is more than these is of the evil *one*.

Jesus constantly saw and taught the great simplicities of life. A man ought to look upon womanhood with the same pure regard that he would demand from other men for his sister. A man ought to speak to God and men with the same simple sincerity that makes a plain "Yes" or "No" absolutely reliable. Behind the plain "Yes" or "No" is a personality so charged with love of God and good will to men that the mere thought of trying to misrepresent anything to either would be abhorrent. God is the great and ever-present reality to his consciousness, and where God is seen to be there can be no impurity or insincerity.

May the sense of the presence of God grow in my heart to-day so that I may see things as they are, and with unfailing good will represent them as I see them to such as are entitled to the facts.

Saturday, Sixth Week, Matt. 5: 38-48.

38 Ye have heard that it was said, An eye for an eye, and
39 a tooth for a tooth: but I say unto you, Resist not him
that is evil: but whosoever smiteth thee on thy right cheek,
40 turn to him the other also. And if any man would go to
law with thee, and take away thy coat, let him have thy
41 cloke also. And whosoever shall compel thee to go one
42 mile, go with him twain. Give to him that asketh thee,
and from him that would borrow of thee turn not thou
away
43 Ye have heard that it was said, Thou shalt love thy

44 neighbor, and hate thine enemy: but I say unto you, Love
45 your enemies, and pray for them that persecute you; that
ye may be sons of your Father which is in heaven: for he
maketh his sun to rise on the evil and the good, and send-
46 eth rain on the just and the unjust. For if ye love them
that love you, what reward have ye? do not even the pub-
47 licans the same? And if ye salute your brethren only,
what do ye more *than others?* do not even the Gentiles
48 the same? Ye therefore shall be perfect, as your heavenly
Father is perfect.

In the Old Order retaliation was limited. In the New Order it is forbidden. No attack on person or property is sufficient to check the outflow of good will from the heart of the man to whom Jesus is talking. Instead of resentment there seems to be almost an over-compliance. The explanation is that the man has been brought into sympathetic contact with the invincible good will of the Heavenly Father. The strength of God rises within him and enables him to do an unostentatious kindness for the man who has tried to injure him—just as God keeps his sun shining gently and bountifully upon the field of the man who insultingly profanes God's name every time the plow handle slips from his hands!

O Lord, may I be able to-day to remember often who my Father is and to be true to the best traditions of the family to which I belong.

Sunday, Seventh Week, Matt. 6: 1-6.

1 Take heed that ye do not your righteousness before men,
to be seen of them: else ye have no reward with your
Father which is in heaven.
2 When therefore thou doest alms, sound not a trumpet
before thee, as the hypocrites do in the synagogues and in
the streets, that they may have glory of men. Verily I
3 say unto you, They have received their reward. But when
thou doest alms, let not thy left hand know what thy right
hand doeth: that thine alms may be in secret: and thy
Father which seeth in secret shall recompense thee.
5 And when ye pray, ye shall not be as the hypocrites: for
they love to stand and pray in the synagogues and in the
corners of the streets, that they may be seen of men.
Verily, I say unto you, They have received their reward.
6 But thou, when thou prayest, enter into thine inner cham-
ber, and having shut thy door, pray to thy Father which is
in secret, and thy Father which seeth in secret shall rec-
ompense thee.

Jesus' prescription for developing a sense of the presence of God is to do some things intended for God's eye only. By really adjusting ourselves in action to God as a present and appreciative Father, we gain from him a response that makes us conscious of his presence. By properly adjusting ourselves to the electricity that exists

unseen in the atmosphere we gain a response which makes us conscious of its presence. By sometimes giving money in such a way that God only can know of the gift, a rewarding interchange of thought and feeling takes place between the Heavenly Father and his human child. The child has a secret with his Heavenly Father and feels the pressure of his unseen Father's hand. Behind a locked door, secure against any sudden intrusion, prayer has a chance to be the sincere, conscious unfolding of the soul to God.

> "The very God! Think, Abib; dost thou think?
> So, the All-Great, were the All-Loving, too—
> So, through the thunder comes a human voice
> Saying, 'O, heart I made, a heart beats here!"
> *Browning,* "An Epistle."

Monday, Seventh Week, Matt. 6: 7-15.

7 And in praying use not vain repetitions, as the Gentiles
do: for they think that they shall be heard for their much
8 speaking. Be not therefore like unto them: for your Father
knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father which art
10 in heaven, Hallowed by thy name. Thy kingdom come.
11 Thy will be done, as in heaven, so on earth. Give us
12 this day our daily bread. And forgive us our debts, as
13 we also have forgiven our debtors. And bring us not
into temptation, but deliver us from the evil *one.*
14 For if ye forgive men their trespasses, your heavenly
15 Father will also forgive you. But if ye forgive not men
their trespasses, neither will your Father forgive your
trespasses.

Jesus was solicitous that his disciples should be men of sincerity and good will. They were to be sincere in their intercourse with God, not asking him over and over for things the granting of which would occasion a shock of surprise! A few well-considered petitions along the lines laid down in the model prayer, thoughtfully offered to a God recognized as alive, at hand, attentive, and responsive, seemed to Jesus to constitute real prayer under ordinary conditions.

In the act of forgiveness God's disapproving love changes, because of the wrong-doer's repentance, into approving love. In the nature of the case God could not forgive, that is, look with approving love upon an unforgiving, merciless man.

O Lord Christ, so train me in prayer that these great petitions may not only be often upon my lips, but be the habitual aspirations of my soul.

Tuesday, Seventh Week, Matt. 6: 16-24.

16 Moreover when ye fast, be not, as the hypocrites, of a
sad countenance: for they disfigure their faces, that they
may be seen of men to fast. Verily I say unto you, They
17 have received their reward. But thou, when thou fastest,
18 anoint thy head, and wash thy face; that thou be not seen
of men to fast, but of thy Father which is in secret; and
thy Father, which seeth in secret, shall recompense thee.
19 Lay not up for yourselves treasures upon the earth,
where moth and rust doth consume, and where thieves
20 break through and steal: but lay up for yourselves treas-
ures in heaven, where neither moth nor rust doth con-
sume, and where thieves do not break through nor steal:
21 for where thy treasure is, there will thy heart be also.
22 The lamp of the body is the eye: if therefore thine eye be
23 single, thy whole body shall be full of light. But if thine
eye be evil, thy whole body shall be full of darkness. If
therefore the light that is in thee be darkness, how great is
24 the darkness! No man can serve two masters: for either
he will hate the one, and love the other; or else he will
hold to one, and despise the other. Ye cannot serve God
and mammon.

The restless itch for notice even in the sacred experiences of the religious life destroys the rewarding sense of the quiet presence of God, which is the best thing life brings to us.

The artificial pallor of the faster's face may have made some poor gullible man stare appreciatively at him, but the experience decreased the insincere man's capacity for recognizing the presence of God. By the side of the itch for human notice, and, often as a means of gratifying it, stands the passion for money. The reason why some men do not quite live up to their highest ideals—that is, to their conception of the will of God—is that it would diminish their incomes to do so. Jesus' argument against the folly of such failure is that a man is made to last, while money will not last. The man will outlast his money, and finally be without the only thing for which he has developed an appetite.

No man can hurry away from himself. He must, therefore, be the kind of self he would like to live with always.

Wednesday, Seventh Week, Matt. 6: 25-34.

25 Therefore I say unto you, Be not anxious for your life,
what ye shall eat, or what ye shall drink; nor yet for your
body, what ye shall put on. Is not the life more than the
26 food, and the body than the raiment? Behold the birds
of the heaven, that they sow not, neither do they reap, nor
gather into barns; and your heavenly Father feedeth them.
27 Are not ye of much more value than they? And which of
you by being anxious can add one cubit unto his stature?
28 And why are ye anxious concerning raiment? Consider
the lilies of the field, how they grow; they toil not, neither

29 do they spin; yet I say unto you, that even Solomon in all
30 his glory was not arrayed like one of these. But if God
doth so clothe the grass of the field, which to-day is, and
to-morrow is cast into the oven, *shall he* not much more
31 *clothe* you, O ye of little faith? Be not therefore anxious,
saying, What shall we eat? or, What shall we drink? or,
32 Wherewithal shall we be clothed? For after all these
things do the Gentiles seek; for your heavenly Father
33 knoweth that ye have need of all these things. But seek ye
first his kingdom, and his righteousness; and all these
34 things shall be added unto you. Be not therefore anxious
for the morrow: for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.

Flying through the air over the unbeholding heads of nervous, anxious men and women are the winged voices of God's providence. The fields on either side of the absorbed, unconsidering procession of men are ablaze with God's love. We do not realize how much a man means to the Heavenly Father. The God who has taken such pains with birds and flowers of air and field, is surely giving personal attention to the man who hurries anxiously on, oblivious of his Father's presence. When once men see that the main thing is character, such character as the Kingdom of God calls for, and set themselves trustfully to possess it, nervous worry begins to abate. The "righteousness of the Kingdom of God" is a growing good will to God and men expressing itself in increasingly efficient action.

May my spirit say quietly many times this day: "God is here; He is my Father."

Thursday, Seventh Week, Matt. 7: 1-5.

1 Judge not, that ye be not judged. For with what judg-
2 ment ye judge, ye shall be judged: and with what measure
3 ye mete, it shall be measured unto you. And why behold-
est thou the mote that is in thy brother's eye, but consid-
4 erest not the beam that is in thine own eye? Or how wilt
thou say to thy brother, Let me cast out the mote out of
5 thine eye; and lo, the beam is in thine own eye? Thou
hypocrite, cast out first the beam out of thine own eye;
and then shalt thou see clearly to cast out the mote out of
thy brother's eye.

A premature judgment day and an immature judge on the judgment seat! One moreover who climbed up there himself and was not put there by any competent authority. He does not understand human nature for he has never yet come to any proper understanding of himself. His standards are superficial and lack insight. His verdicts are the weak out-flashings of his own self-conceit. When he has once been taken deep down into his own soul

and seen the bottomless chasms of possible evil that yawn there, he will come up humbled and chastened, ready to speak some modest word of warning to a brother in danger. It is not what a man is, but what he is in the process of becoming, that constitutes the basis for judgment.

May God give us such vision of ourselves as we are able to endure, and make that vision of some service to another.

Friday, Seventh Week, Matt. 7: 6-12.

6 Give not that which is holy unto the dogs, neither cast
your pearls before the swine, lest haply they trample them
under their feet, and turn and rend you.
7 Ask, and it shall be given you; seek, and ye shall find;
8 knock, and it shall be opened unto you: for every one that
asketh receiveth; and he that seeketh findeth; and to him
9 that knocketh it shall be opened. Or what man is there of
you, who, if his son shall ask him for a loaf, will give him
10 a stone; or if he shall ask for a fish, will give him a ser-
11 pent? If ye then, being evil, know how to give good gifts
unto your children, how much more shall your Father
which is in heaven give good things to them that ask him?
12 All things therefore whatsoever ye would that men should
do unto you, even so do ye also unto them: for this is the
law and the prophets.

God is a Father who never hides away from his children. They always find him when they seek him. When they come knocking at his door he is never too busy to open it and let them in. When they come asking he always has something good to give them. He has the feelings of a true father. It would be an evil God who would sneer at his hungry children, and put a stone or a wriggling serpent into their outstretched hands! But he who would live on terms of loving confidence with the Heavenly Father, must be ready to deal fairly with God's other children. The word "therefore" in verse 12 is a mighty word!

No man may expect to have a son's power in prayer so long as he is unwilling to be a true brother to any fellow man.

Saturday, Seventh Week, Matt. 7: 13-20.

13 Enter ye in by the narrow gate: for wide is the gate,
and broad is the way, that leadeth to destruction, and
14 many be they that enter in thereby. For narrow is the
gate and straitened the way, that leadeth unto life, and
few be they that find it.
15 Beware of false prophets, which come to you in sheep's
16 clothing, but inwardly are ravening wolves. By their
fruits ye shall know them. Do *men* gather grapes of
17 thorns, or figs of thistles? Even so every good tree

bringeth forth good fruit; but the corrupt tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn
20 down, and cast into the fire. Therefore by their fruits
ye shall know them.

It is easy, at least at first, to drift with the crowds down the Broadway of human selfishness. It requires some hard climbing, at least at first, to get started on the Way of Those-who-care-for-the-other-man. The true test of character is made by this question: Do you really care for the interests of the other man? Some who seem to be very religious really cannot stand the test. In Jesus' day there were some pious prophets who seemed as harmless as sheep but whose wolfish hearts would not spare the other man's last penny. One of the problems of the modern church is to make the ostensibly and prominently religious really righteous.

O Lord, help me this day to feel and express some deeper interest in the situation of the other man, to enter into the ampler life of those "at leisure from themselves."

Sunday, Eighth Week, Matt. 7: 21-27.

21 Not every one that saith unto me, Lord, Lord, shall
enter into the kingdom of heaven; but he that doeth the
22 will of my Father which is in heaven. Many will say
to me in that day, Lord, Lord, did we not prophesy by
thy name, and by thy name cast out devils, and by thy
23 name do many mighty works? And then will I profess
unto them, I never knew you: depart from me, ye that
24 work iniquity. Every one therefore which heareth these
words of mine, and doeth them, shall be likened unto a
25 wise man, which built his house upon the rock: and the
rain descended, and the floods came, and the winds blew,
and beat upon that house; and it fell not: for it was
26 founded upon the rock. And every one that heareth these
words of mine, and doeth them not, shall be likened unto
27 a foolish man, which built his house upon the sand: and
the rain descended, and the floods came, and the winds
blew, and smote upon that house; and it fell: and great
was the fall thereof.

Many pretentious reputations will shrivel up in the day when the quiet eyes of Jesus rest upon them and look through them. Some "prophets" who spoke often in religious meetings, and who conducted evangelistic services in which a great many devils seemed to be cast out, will be found, after all, not to have been really unselfish men of the Jesus type. So Jesus seems to say. It is hearing and doing the words of Jesus, orthodoxy in conduct as well as in creed, that gives life eternal stability. Jesus took his parable of life from his trade. He had passed

by in the morning after a great storm and seen the houses built by some of his fellow craftsmen swept away. He had always built his own houses so that they would stand the storm.

O Lord, may I build under thee as Master Builder a character that can stand any strain and endure forever.

Monday, Eighth Week, Matt. 7:28—8:4.

28 And it came to pass, when Jesus ended these words,
29 the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.
1 And when he was come down from the mountain, great
2 multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt,
3 thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made
4 clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Jesus was able not only to speak, but also to act, with authority. He could not only tell men what they ought to do, but could actually help them authoritatively into the way of doing it. He was able fearlessly to touch this man with the defiling leprous spots and restore him to friends, to society, and to some useful occupation. Jesus wished the cure to be kept secret, perhaps because he feared that a reputation as a healer of disease might interfere with his work as a teacher. His chief concern was not immediately to relieve physical distress, but to turn the hearts of men in love to God and to one another, to institute a moral order in which the relief of distress would be a necessary incident.

"If thou wilt, thou canst." Power used under the compulsion of love makes Jesus to be a revelation of God, whose chief characteristics are power and love.

Tuesday, Eighth Week, Matt. 8:5-13.

5 And when he was entered into Capernaum, there came
6 unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy,
7 grievously tormented. And he saith unto him, I will
8 come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word; and my servant
9 shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh;
10 and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that fol-
11 lowed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many

shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of
12 heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and
13 gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee And the servant was healed in that hour.

This Roman military man evidently worshipped Jehovah in the synagogue, although he was not a Jewish proselyte. He had unusual confidence in Jesus' power. He himself could produce results through servants at a distance without going to the place, and he thought that Jesus doubtless had spiritual agencies at his command, through which he could do the same. His confidence in Jesus was combined with an exceedingly affectionate nature. He was a gentleman who had personal affection for his servant. Jesus had not found the like of this foreigner among his own countrymen.

Jesus went everywhere looking into the eyes of men for faith, that is, for hearts of up-reaching good will to God and out-reaching good will to men. When such a heart has permanently gone from a man, he has suffered the sorest loss that human life can experience and is ready for the outer darkness.

"Upon the white sea sand
There sat a pilgrim band
Telling the losses that their lives had known,
While the evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.
There were some who mourned their youth
With a most tender ruth,
For the brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest
For the fair hills whereon its joys had been.
Some talked of vanished gold,
Some of proud honors told,
Some spoke of friends who were their friends no more;
And one of a green grave
Far away beyond the wave,
While he sits here so lonely on the shore.
But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
'Sad losses ye have met
But mine are sadder yet,
For the believing heart is gone from me.'
'Then alas!' those pilgrims said,
'For the living and the dead,
For life's deep shadows and the heavy cross,
For the wrecks of land and sea;
But however it came to thee,
Thine, brother is life's last and sorest loss,
For the believing heart has gone from thee—
Ah! the believing heart has gone from thee!'"

—*Anonymous*.

Wednesday, Eighth Week, Luke 7: 11-17.

11 And it came to pass soon afterwards, that he went to a
city called Nain; and his disciples went with him, and a
12 great multitude. Now when he drew near to the gate of
the city, behold there was carried out one that was
dead, the only son of his mother, and she was a widow:
13 and much people of the city was with her. And when
the Lord saw her, he had compassion on her, and said
14 unto her, Weep not. And he came nigh and touched the
bier: and the bearers stood still. And he said, Young
15 man, I say unto thee, Arise. And he that was dead sat
16 up, and began to speak. And he gave him to his mother.
And fear took hold on all: and they glorified God, saying,
A great prophet is arisen among us: and, God hath
17 visited his people. And this report went forth concerning
him in the whole of Judæa, and all the region round
about.

This large company moving out of a city gate, silent save for the patter of many sandaled feet and the shrill cry of the mourners, brought its dead unexpectedly into the presence of the Lord of Life. Jesus who knew in the experience of his own family the feeling of a widowed mother for the son on whom she depended, instantly spoke a word of comfort to the distressed mother. Then full of the Spirit of the Living God, he called the young man's spirit back to its connection with the body. The young man sat up and began to speak in a dazed way, and Jesus gave him to his mother.

"Weep not." This was Jesus' simple message to a woman in sorrow. The great comfort of those in deep sorrow for their dead in all ages appears here. It is a two-fold comfort: "Do not cry, for God sympathizes with you. You shall have him back again."

Thursday, Eighth Week, Matt. 8: 14-22.

14 And when Jesus was come into Peter's house, he saw his
15 wife's mother lying sick of a fever. And he touched her
hand, and the fever left her; and she arose, and min-
16 istered unto him. And when even was come, they
brought unto him many possessed with devils: and he
cast out the spirits with a word, and healed all that were
17 sick: that it might be fulfilled which was spoken by
Isaiah the prophet, saying, Himself took our infirmities,
and bare our diseases.
18 Now when Jesus saw great multitudes about him, he
19 gave commandment to depart unto the other side. And
there came a scribe, and said unto him, Master, I will
20 follow thee whithersoever thou goest. And Jesus saith
unto him, The foxes have holes, and the birds of the
heaven *have* nests; but the Son of man hath not where
21 to lay his head. And another of the disciples said unto
him, Lord, suffer me first to go and bury my father.
22 But Jesus saith unto him, Follow me; and leave the
dead to bury their own dead.

Jesus found that he was attracting more attention as a healer of disease than as a prophet of the Kingdom, and so he proposed to leave the city. One of the rabbis, who as a class were none too friendly to him, wished to join his company. Jesus warned him with a kind of grim humor that he could not give him any of the social prestige and luxuries of life that the rabbis were supposed to be largely interested in. (Read Mark 12:38-39.) Another man also wished to join the company but had some burial ceremonies in connection with the death of his father to attend to. Jesus was in a strenuous mood. He wished to winnow out of his following those who were gathering about him for superficial reasons, and with no appreciation of the self-sacrificing spirit demanded by his movement. So Jesus tested him severely.

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train."
Bishop Reginald Heber.

Friday, Eighth Week, Matt. 8:23-27.

23 And when he was entered into a boat, his disciples
24 followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the
25 waves: but he was asleep. And they came to him, and
26 awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the
27 sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

Jesus after his busy day sleeping on the cushion in the stern of the boat so soundly that the roaring wind, the tossing of the boat and the shouting of the boatmen did not rouse him, was an eloquent example of faith in God. Such faith was the fundamental habit of his life. After their months of familiar association with him, he felt that he might well say to them, as Mark represents, "Have ye not yet faith?" Then rising in the quiet majesty of his perfect trust in the Heavenly Father, he found the power that is behind all natural phenomena instantly responsive to his wish.

Nothing in the world of nature or of man can really harm the soul that steadily and lovingly trusts the Heav-

enly Father. He who has Jesus with him in the long life voyage will be taught the lesson of perfect peace in the midst of startling confusion. He will know

> "That all our sorrow, pain, and doubt,
> A great compassion clasps about;
> That law and goodness, love and force,
> Are wedded fast, beyond divorce."
>
> *Whittier,* "The Meeting."

Saturday, Eighth Week, Matt. 8: 28-34.

28 And when he was come to the other side into the country
of the Gadarenes, there met him two possessed with
devils, coming forth out of the tombs, exceeding fierce, so
29 that no man could pass by that way. And behold, they
cried out, saying, What have we to do with thee, thou
Son of God? art thou come hither to torment us before
30 the time. Now there was afar off from them a herd of
31 many swine feeding. And the devils besought him, say-
ing, If thou cast us out, send us away into the herd of
32 swine. And he said unto them, Go. And they came out,
and went into the swine: and behold, the whole herd
rushed down the steep into the sea, and perished in the
33 waters. And they that fed them fled, and went away
into the city, and told everything, and what was befallen
34 to them that were possessed with devils. And behold,
all the city came out to meet Jesus: and when they saw
him, they besought *him* that he would depart from their
borders.

And now Jesus, who has quieted the tumult of the sea, restores self-control to the tumultuous, uncontrolled spirit of a man on the shore of the little sea. Jesus was a specialist in men. An enthusiastic horseman is instantly interested in a horse that is in trouble and he is against anything that can hurt a horse. Jesus is against anything that can hurt a man. The man came yelling down the hillside, his naked body covered with self-inflicted bruises and scars. In a little while he was himself again, wearing clothes provided for him by Jesus' company, and listening intently to what Jesus had to say to him.

The prevailing sentiment of the region was not against anything that could hurt a man. It was rather against anything that could hurt a hog, against anything that could hurt "business." But men are more than money, operatives more than dividends.

Sunday, Ninth Week, Matt. 9: 1-8.

1 And he entered into a boat, and crossed over, and
2 came into his own city. And behold, they brought to
him a man sick of the palsy, lying on a bed; and Jesus
seeing their faith said unto the sick of the palsy, Son,
3 be of good cheer; thy sins are forgiven. And behold,
certain of the scribes said within themselves. This man

4 blasphemeth. And Jesus knowing their thoughts said,
5 Wherefore think ye evil in your hearts? For whether
is easier, to say, Thy sins are forgiven; or to say, Arise
6 and walk? But that ye may know that the Son of man
hath power on earth to forgive sins (then saith he to
the sick of the palsy), Arise, and take up thy bed, and go
7 unto thy house. And he arose, and departed to his
8 house. But when the multitudes saw it, they were
afraid, and glorified God, which had given such power
unto men.

The strong confidence in Jesus possessed by these five men was the hopeful feature of their situation. Their hearty out-reach in good will to him opened the way for him to operate. His power of insight into the helpless man's heart enabled him to see the man's penitent good will. His uninterrupted communion with the Heavenly Father enabled him to feel the approving love of the Heavenly Father's heart pulsing out through his own toward the penitent man. With the consciousness that he was appointed to give authoritative expression to what was in the heart of God, he forgave the man's sins. He who in accordance with laws of the spiritual world could put the joy of forgiven sin into the man's heart, showed himself also able in accordance with other laws to put health into the palsied limbs.

We glorify Thee, O God, for the abiding power Thou hast given to the Son of Man.

Monday, Ninth Week, Matt. 9: 9-13.

9 And as Jesus passed by from thence, he saw a man,
called Matthew, sitting at the place of toll: and he saith
unto him, Fo'low me. And he arose, and followed him.
10 And it came to pass, as he sat at meat in the house,
behold, many publicans and sinners came and sat down
11 with Jesus and his disciples. And when the Pharisees
saw it, they said unto his disciples, Why eateth your
12 Master with the publicans and sinners? But when he
heard it, he said, They that are whole have no need of a
13 physician, but they that are sick. But go ye and learn
what *this* meaneth, I desire mercy, and not sacrifice: for
I came not to call the righteous, but sinners.

This man Matthew belonged outside of respectable circles. Jesus, however, cultivated his acquaintance and finally invited him into the inner circle of his friends. The man, over-joyed at such an invitation coming so unexpectedly from a religious man, made a great reception for Jesus, which was attended by large numbers of the outcast classes. Refreshments were served, and Jesus did that which to the Eastern mind indicates fellowship—ate with them. This outraged the rabbis' sense of religious pro-

priety. Their criticism gave Jesus a chance to declare his sense of mission. He had a special message for those who were religiously needy and neglected. He was like a surgeon going over the battlefield after the battle, looking for the wounded. His chief interest is not in the sound but in the sick.

"Think gently of the erring one!
And let us not forget,
However darkly stained by sin,
He is our brother yet.
Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

William Fletcher.

Tuesday, Ninth Week, Matt. 9: 14-17.

14 Then came to him the disciples of John, saying, Why
do we and the Pharisees fast oft, but thy disciples fast
15 not? And Jesus said unto them, Can the sons of the
bride-chamber mourn, as long as the bridegroom is with
them? but the days will come, when the bridegroom
shall be taken away from them, and then will they fast.
16 And no man putteth a piece of undressed cloth upon
an old garment; for that which should fill it up taketh
17 from the garment, and a worse rent is made. Neither do
men put new wine into old wine-skins: else the skins
burst, and the wine is spilled, and the skins perish:
but they put new wine into fresh wine-skins, and both
are preserved.

The ascetic disciples of John the Baptist were offended by Jesus' social habits. He and his disciples probably failed to observe the regular Monday and Thursday fastings, to say nothing of other, special occasions. Jesus defended his disciples. They were like "sons of the bride chamber," a committee of jolly young men whose function it was to keep things lively all through the wedding days. It would be absurd for such a committee to go about fasting and with long faces. Jesus seemed covertly to represent himself as a person of such importance as to make fasting improper in his presence! He proceeded to use an obscure illustration that almost seemed to indicate that the whole system of which fasting was a feature would have to be discarded. Did he mean that the old garment and the old wine skins should be thrown away? The rabbis must have wondered whom he thought himself to be.

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Tennyson, "The Passing of Arthur."

Wednesday, Ninth Week, Matt. 9: 18-26.

18 While he spake these things unto them, behold, there
came a ruler, and worshipped him, saying, My daughter
is even now dead: but come and lay thy hand upon her,
19 and she shall live. And Jesus arose, and followed him,
20 and *so did* his disciples. And behold, a woman, who had
an issue of blood twelve years, came behind him, and
21 touched the border of his garment: for she said within
herself, If I do but touch his garment, I shall be made
22 whole. But Jesus turning and seeing her said, Daughter,
be of good cheer; thy faith hath made thee whole. And
the woman was made whole from that hour. And when
Jesus came into the ruler's house, and saw the flute-
24 players, and the crowd making a tumult, he said, Give
place: for the damsel is not dead, but sleepeth. And
25 they laughed him to scorn. But when the crowd was
put forth, he entered in and took her by the hand; and
26 the damsel arose. And the fame hereof went forth into
all that land.

Jesus faced the dark mysteries of life without shrinking. He had help for the woman in her dependent condition, and he came into the death chamber with the distressed parents entirely master of the situation. Underneath health and sickness, life and death, was the love of the Heavenly Father, and he was himself so vitally connected with the Heavenly Father that he had no fear. The soul that has laid aside all fear and now no longer dreads anything, that has caught the good cheer of eternity, is able to go about among the nervous and the apprehensive as a quieting influence. Death itself is seen to be nothing but an incident in eternal life. All things are seen against the ever-present background of the eternal life of God, so that there is always unfailing hope.

"And so beside the silent sea
I wait the muffled oar,
No harm can come from him to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."

Whittier, "The Eternal Goodness."

Thursday, Ninth Week, Matt. 9: 27-34.

27 And as Jesus passed by from thence, two blind men
followed him, crying out, and saying, Have mercy on us,
28 thou son of David. And when he was come into the
house, the blind men came to him: and Jesus saith unto
them, Believe ye that I am able to do this? They say
29 unto him, Yea, Lord. Then touched he their eyes, saying,
30 According to your faith be it done unto you. And
their eyes were opened. And Jesus strictly charged
31 them, saying, See that no man know it. But they went
forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to
33 him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, By the prince of the devils casteth he out devils.

Blind men, feeling their way eagerly after him, calling out for his mercy and receiving it; a speechless man whose disordered mind had long held no intercourse with his fellows, restored to his friends; and yet certain influential men of great religious pretensions ascribing it all to the devil! Why did they take this attitude toward Jesus? Jesus' conception of religion was so different from theirs that he seemed to them to be irreligious. Religion had come to seem to them to be something else than the heart of invincible good will. But to Jesus the heart of God, and therefore of religion, was love doing its utmost for all the needy. This idea in such powerful operation touched the hearts of the people. It was something they had never seen in Israel.

May I be ready to recognize real righteousness however unexpected be the form in which it presents itself.

Questions for Closer Study of the Readings in Section II

The subjects for closer study this month are first, the personal consciousness of Jesus; particularly as it is brought out in John 5; and, second, the expression which this personal consciousness found (a) in Jesus' teaching (Matt. 5-7), and (b) in his wonderful deeds (Matt. 8-9).

In studying the personal consciousness of Jesus it will be useful to make a list of the things Jesus says about himself, and from them to gain some idea of how Jesus actually felt. What thoughts were in his mind during the wakeful hours of the night? With what feelings and desires did he look into the faces of the men he met in the streets?

The teaching of Jesus will perhaps appear in a new light if it is studied as an expression of his own personal consciousness, as the product of his personal experience. See, for instance, whether the beatitudes in Matt. 5:1-12 can be thought of as reporting Jesus' own experience. Perhaps he learned from his experience in supporting a widowed mother and a large family of younger brothers and sisters to say what is reported in Matt. 6:31-32. These thoughts may have been in his mind at the close of many a hard day's work. The things against which he protested in Matt. 5-7 are probably things that had actually aroused his indignation or abhorrence in concrete cases. Go all through Matt. 5-7 trying reverently to relate its teachings so far as possible to Jesus' personal experience.

The wonderful deeds of Jesus gain in significance when they are thought of as genuine expressions of himself, and not as performed with an apologetic purpose, to prove something to somebody. Take up the wonderful deeds one by one and try to imagine how Jesus felt in each case. For instance, what were Jesus' feelings toward all of the different persons who appear in the scene described in Matt. 9:18-26?

SECTION III

Parables of the Kingdom

Friday, Ninth Week, Matt. 9:35—10:4.

35 And Jesus went about all the cities and the villages,
teaching in their synagogues, and preaching the gospel of
the kingdom, and healing all manner of disease and all
36 manner of sickness. But when he saw the multitudes,
he was moved with compassion for them, because they
were distressed and scattered, as sheep not having a
37 shepherd. Then saith he unto his disciples, The harvest
38 truly is plenteous, but the laborers are few. Pray ye
therefore the Lord of the harvest, that he send forth
1 labourers into his harvest. And he called unto him
his twelve disciples, and gave them authority over un-
clean spirits, to cast them out, and to heal all manner
of disease and all manner of sickness.
2 Now the names of the twelve apostles are these: The
first, Simon, who is called Peter, and Andrew his brother;
James the *son* of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the pub-
4 lican; James the *son* of Alphæus, and Thaddæus; Simon
the Cananæan, and Judas Iscariot, who also betrayed him.

One would like to penetrate into the heart life of Jesus and see how he actually felt as he walked from village to village, city to city, talked in synagogue after synagogue, and with groups of people everywhere. The people seemed to him to have such inadequate religious ideas, and the synagogue services to be so destitute of inspiring religious teaching, that he must himself take the situation in hand. So he set his disciples to praying for religious teachers adequate to the need of the times, and he sent his own inner circle of disciples out to see what they could do. These twelve men were to go out as an expression of the urgent heart of Jesus.

Back of every honest effort to do good to men in any kind of moral or physical need is the strong heart of Jesus Christ. Such effort relieves the heart of Jesus by giving it expression.

Saturday, Ninth Week, Matt. 10: 5-15.

5 These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not
6 into any city of the Samaritans: but go rather to the
7 lost sheep of the house of Israel. And as ye go, preach,
8 saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils;
9 freely ye received, freely give. Get you no gold, nor
10 silver, nor brass in your purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the
11 labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy;
12 and there abide till ye go forth. And as ye enter into
13 the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let
14 your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Jesus seemed to have an almost extravagant confidence in his disciples. "You go out and heal the sick, raise the dead, and cleanse the lepers! You are able to do it!" We have always been slow to recognize the lavish way in which Jesus proposed to share all that he had with his disciples. We have sometimes even thought of him as jealous to preserve his own prerogative. By the side of this lavish generosity towards his disciples, there appears here an apparent narrowness of view which seems to exclude the Gentiles from his favor. It became evident later that this was only a temporary attitude. God had long been specially concentrating attention upon the Jew, not because he specially loved the Jew, but because by this policy he planned ultimately more effectively to reach all men.

May I have courage to ask large things from my Lord, for use in his kingdom.

Sunday, Tenth Week, Matt. 10:16-23.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless
17 as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge
18 you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to
19 the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given
20 you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh
21 in you. And brother shall deliver up brother to death, and the father his child; and children shall rise up against
22 parents and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he
23 that endureth to the end, the same shall be saved. But

when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

Jesus felt keenly that he was arraying himself and his disciples against the primal selfishness of the human heart. He had set himself to establish an order in which the selfish disregard of the interest of other men should be overcome in the heart of every individual. Such an effort would, of necessity, arouse opposition. He himself faced a combination of the worst forms of human selfishness: love of money, ecclesiastical pride and religious bigotry. This combination was ultimately to bring him to the Cross. In the centuries since it has brought many of his disciples to death. But he never lost his confidence in the final triumph of the unselfish life. The selfish régime would come to an end, and be followed by an age in which men would be saved from its power. The Son of Man would finally see his own type of character prevail everywhere.

"We would see Jesus, the great rock foundation,
Whereon our feet were set with sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us if we see His face."

"We would see Jesus: this is all we're needing;
Strength, joy, and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night."

Anna Bartlett Warner.

Monday, Tenth Week, Matt. 10:24-33.

24 A disciple is not above his master, nor a servant above
25 his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall*
26 *they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be re-
27 vealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light and what ye
28 hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to
29 destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall
30 fall on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not there-
32 fore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

The sufficient comfort and inspiration of those in all ages who have suffered loss of any kind because of righteous living has been the thought of fellowship

with their Leader. A loyal servant suffers cheerfully with his master. Paul felt a kind of exaltation of spirit, a kind of high courage and keen joy in the thought that he might in some measure share the suffering of his Lord, might have "fellowship in his sufferings." Fellow-sufferers are bound together by peculiarly strong ties. Two men the details of whose suffering or hardship have been strikingly alike feel strongly drawn to each other.

The secret satisfaction of fellowship with Jesus gives something more than a mere grim endurance to him who suffers. It puts a kind of stern, virile joy into his suffering. It was what Paul meant when he spoke of "patience and long suffering with joy."

Tuesday, Tenth Week, Matt. 10:34-42.

34 Think not that I came to send peace on the earth: I
35 came not to send peace, but a sword. For I came to set
a man at variance against his father, and the daughter
against her mother, and the daughter in law against her
36 mother in law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother more than
me is not worthy of me; and he that loveth son or
38 daughter more than me is not worthy of me. And he
that doth not take his cross and follow after me, is
39 not worthy of me. He that findeth his life shall lose
it; and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that re-
41 ceiveth me receiveth him that sent me. He that receiveth
a prophet in the name of a prophet shall receive a
prophet's reward; and he that receiveth a righteous man
in the name of a righteous man shall receive a righteous
42 man's reward. And whosoever shall give to drink unto
one of these little ones a cup of cold water only, in the
name of a disciple, verily I say unto you, he shall in
no wise lose his reward.

The ultimate outcome of Jesus' enterprise would be peace, but the immediate result of his effort would often be strife. The language about strife between daughter-in-law and mother-in-law, and mother and daughter may have been an echo of dissension in his own family. We know that Jesus' own brothers did not believe in him, and their wives may very likely have been estranged from the mother-in-law because of her steadfast confidence in him. His own sisters may have shared the distrust of Jesus felt by their brothers. Yet what he knew himself to be in his inner life with the Heavenly Father, and what the Heavenly Father had set him to do in the earth was of infinite significance.

If father or mother enter into unholy rivalry with

Jesus for the affection of a son or daughter, Jesus must be given right of way. Any other course would be disastrous to parents as well as to child.

Wednesday, Tenth Week, Matt. 11:1-6.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.
2 Now when John heard in the prison the works of the
3 Christ, he sent by his disciples, and said unto him, Art
4 thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John
5 the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the
6 poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

The great Prophet shut out from the free wilderness and the enthusiastic multitudes, in the close confinement of Herod's prison in the crags of Moab, began to doubt the realization of his early vision. Furthermore, Jesus had not proved himself the Messiah with axe and flail, that John had anticipated. So he did what all true doubters must do, laid the doubts frankly before Jesus.

Jesus' reply was simply a report of what he was doing for the life of the community. This was the most fundamental reply that could be made. However much men may find themselves perplexed in their efforts to understand the mysteries that gather about Jesus, or to be sure of the credibility of the Gospels, there is no doubt that he is steadily meeting the deepest needs of multitudes of men and has been doing so for centuries.

"Doubts to the world's child-heart unknown
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow;

"The letters of the sacred Book
Glimmer and swim beneath our look;
Still struggles in the Age's breast
With deepening agony of quest
The old entreaty, 'Art thou He,
Or look we for the Christ to be?'

* * * * * *

"The dear Christ dwells not afar,
The King of some remoter star,
Listening at times with flattered ear
To homage wrung from selfish fear,
But here amidst the poor and blind
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, he lives to-day."

Whittier. "The Meeting."

Thursday, Tenth Week, Matt. 11:7-14.

7 And as these went their way, Jesus began to say unto
the multitudes concerning John, What went ye out into the
8 wilderness to behold? a reed shaken with the wind? But
what went ye out for to see? a man clothed in soft
raiment? Behold, they that wear soft *raiment* are in
9 kings' houses. But wherefore went ye out? to see a
prophet? Yea, I say unto you, and much more than a
10 prophet. This is he, of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of
women there hath not arisen a greater than John the
Baptist: yet he that is but little in the kingdom of
12 heaven is greater than he. And from the days of John
the Baptist until now the kingdom of heaven suffereth
13 violence, and men of violence take it by force. For all
14 the prophets and the law prophesied until John. And
if ye are willing to receive *it,* this is Elijah, which is to
come.

The people found in the wilderness a strong, simple, elemental man, with a strong man's plain message about a great future and the way to prepare for it. Jesus, who never indulged in palaver, speaks of his friend from the wilderness in terms that, on another's lips, would seem extravagant. John's chief significance consisted in the greatness of that for which he was immediately preparing the way. He was preparing the way for something that would make even the humblest of those who came after him greater than himself. The language shows how Jesus' soul was filled with enthusiasm over the New Order. The humblest ditch-digger in the New Order greater than the greatest prophet of the old order!

In response to John's call men had rushed out headlong as soldiers storm a city gate. But they had not seen the true nature of the New Order as Jesus saw it and might not pay the cost of achieving it.

Friday, Tenth Week, Matt. 11:15-19.

15 He that hath ears to hear, let him hear. But where-
16 unto shall I liken this generation? It is like unto chil-
dren sitting in the market-places, which call unto their
17 fellows, and say, We piped unto you, and ye did not
18 dance; we wailed, and ye did not mourn. For John came
neither eating nor drinking and they say, He hath a
19 devil. The son of man came eating and drinking, and
they say, Behold, a gluttonous man, and a wine-bibber,
a friend of publicans and sinners! And wisdom is justified by her works.

Certain men of Jesus' day were like sulky children in the market-place who would play neither funeral nor

wedding. They would not respond to the earnest asceticism of John the Baptist, preaching the wrath of neglected opportunity, nor to the urgent gladness of Jesus, proclaiming a Great Chance for the despised. The wisdom of both methods of approach would have been recognized by the wise. But these people had no ears to hear the note of truth that sounded so clearly in both messages. Their interest was in something else than the truth. They were listening so intently for something else than the truth that they did not hear the truth.

O Lord, may the great and growing desire of my life be for righteousness,—to know what it is right to do in order to do it. May I not shrink from candid investigation for fear of discovering some truth that it would be costly to accept in conduct.

Saturday, Tenth Week, Matt. 11: 20-24.

20 Then began he to upbraid the cities wherein most of
his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for
if the mighty works had been done in Tyre and Sidon
which were done in you, they would have repented long
22 ago in sackcloth and ashes. Howbeit I say unto you, it
shall be more tolerable for Tyre and Sidon in the day
23 of judgment, than for you. And thou, Capernaum, shalt
thou be exalted unto heaven? thou shalt go unto
Hades: for if the mighty works had been done in Sodom
which were done in thee, it would have remained until
24 this day. Howbeit I say unto you, that it shall be more
tolerable for the land of Sodom in the day of judgment
than for thee.

"Upbraided" by Jesus! The soul of patience, tolerance and hopeful good-will, able to see reason for encouragement in those about whom others were hopeless, finally turns upon the inhabitants of these seashore towns and upbraids them. He had walked their streets, healed their sick, lectured in their synagogues, holding before them his vision of life as it ought to be. They had faced him, his vision and his life, and made no change in their living. Cities more openly wicked would have repented. They were guilty of respectable, well-established selfishness, too well contented with their own comfort and others' misery to feel any desire for the changes Jesus urged.

To face a true ideal of life and fail to be moved by it means deterioration and ultimate disaster. To recognize a duty and fail to do it means the decay of the sense

of obligation, and results in personal ruin. One ought to be AFRAID *of not doing what he ought to do.*

Sunday, Eleventh Week, Luke 7: 36-50.

36 And one of the Pharisees desired him that he would
eat with him. And he entered into the Pharisee's house,
37 and sat down to meat. And behold, a woman which
was in the city, a sinner; and when she knew that he
was sitting at meat in the Pharisee's house, she brought
38 an alabaster cruse of ointment, and standing behind at
his feet, weeping, she began to wet his feet with her
tears, and wiped them with the hair of her head, and
kissed his feet, and anointed them with the ointment.
39 Now when the Pharisee which had bidden him saw it, he
spake within himself, saying, This man, if he were a
prophet, would have perceived who and what manner of
woman this is which toucheth him, that she is a sinner.
40 And Jesus answering said unto him, Simon, I have some-
41 what to say unto thee. And he saith, Master, say on. A
certain lender had two debtors: the one owed five hun-
42 dred pence, and the other fifty. When they had not
wherewith to pay, he forgave them both. Which of them
43 therefore will love him most? Simon answered and said,
He, I suppose, to whom he forgave the most. And he
44 said unto him, Thou hast rightly judged. And turning to
the woman, he said unto Simon, Seest thou this woman?
I entered into thine house, thou gavest me no water for
my feet: but she hath wetted my feet with her tears, and
45 wiped them with her hair. Thou gavest me no kiss: but
she, since the time I came in, hath not ceased to kiss my
46 feet. My head with oil thou didst not anoint: but she
47 hath anointed my feet with ointment. Wherefore I say
unto thee, Her sins, which are many, are forgiven; for
she loved much: but to whom little is forgiven, *the same*
48 loveth little. And he said unto her, Thy sins are for-
49 given. And they that sat at meat with him began to
say within themselves, Who is this that even forgiveth
50 sins? And he said unto the woman, Thy faith hath
saved thee; go in peace.

Jesus was always having to do with the vital experiences of men. Here he meets a woman rising up penitently out of her deep and degrading sin into a life of purity, and a man of great pretensions to righteousness going down to lower depths of unsympathetic disregard of his fellow-men. This woman with the evil past, was rapidly becoming one who loved truly and purely. Some kindness that Jesus had shown her, some searching word, like that spoken to the Samaritan woman at the well, had touched her heart. But the proud Pharisee host sat condemning the penitent woman in contemptuous hardness of heart, and curiously neglecting the courtesies due to Jesus, whom he regarded patronizingly as a guest from the lower classes.

Character consists not so much in what we are as in

what we are becoming. The prime question is, Are we becoming more or less selfish? More or less truly loving in the relationships of daily life?

Monday, Eleventh Week, Matt. 11: 25-30.

25 At that season Jesus answered and said, I thank thee,
O Father, Lord of heaven and earth, that thou didst hide
these things from the wise and understanding, and didst
26 reveal them unto babes: yea, Father, for so it was well-
27 pleasing in thy sight. All things have been delivered unto
me of my Father: and no one knoweth the Son, save the
Father; neither doth any know the Father, save the Son,
and he to whomsoever the Son willeth to reveal *him.*
28 Come unto me, all ye that labour and are heavy laden,
29 and I will give you rest. Take my yoke upon you, and
learn of me; for I am meek and lowly in heart: and ye
30 shall find rest unto your souls. For my yoke is easy,
and my burden is light.

Jesus went among the multitudes with his outbreaking sense of the presence of the Heavenly Father, longing to share it with them. He knew that no one else could give them what he could. No rabbi, whose "yoke" they might put on would be able to do for them what the Heavenly Father would do for them through him. They would find the Heavenly Father by beginning to live the kind of life in which Jesus had found him, and Jesus would, through personal companionship, lead them into this kind of life. They must "learn of him." Jesus' kind of life was the "meek and lowly" life; that is, the kind of life that ceases at every point to try to put some other man at a disadvantage, and instead tries to share with others any advantage that one has acquired for himself.

"O Master let me walk with Thee,
In lowly paths of service free,
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live."

Washington Gladden.

Tuesday, Eleventh Week, Matt. 12: 1-8.

1 At that season Jesus went on the sabbath day through
the cornfields; and his disciples were an hungered, and
2 began to pluck ears of corn, and to eat. But the Phar-
isees, when they saw it, said unto him, Behold, thy
disciples do that which it is not lawful to do upon the sab-
3 bath. But he said unto them, Have ye not read what
David did, when he was an hungered, and they that were
4 with him; how he entered into the house of God, and
did eat the shew-bread, which it was not lawful for him
to eat, neither for them that were with him, but only
5 for the priests? Or have ye not read in the law, how
that on the sabbath day the priests in the temple pro-
6 fane the sabbath, and are guiltless? But I say unto
7 you, that one greater than the temple is here. But if
ye had known what this meaneth, I desire mercy, and
not sacrifice, ye would not have condemned the guiltless.
8 For the Son of man is lord of the sabbath.

Jesus appears here assuming prerogatives that seemed startling to the suspicious rabbis. The disregard of the law on the part of David's young men was excusable because they were David's young men—for David was the Lord's anointed. Jesus seems to assert that the conduct of his young men is excusable because they are his young men. Who does he think himself to be? To the further disturbance of the rabbis, he seemed to say that these men acting in his service were as excusable as priests who did work in the temple service on the Sabbath. Then he asserts the great underlying principle of his teaching, that the main thing is the merciful heart. Far more important than sacrifices offered in the temple in accordance with God's law, as the old prophets had realized, was the merciful heart. And the merciful heart some, at least, of the Pharisees did not have.

"That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That Book and Church and Day are given
For man, not God,—for earth, not Heaven,—
The blessed means to holiest ends,
Not masters, but benignant friends."

Whittier, "The Meeting."

Wednesday, Eleventh Week, Matt. 12: 9-14.

9 And he departed thence, and went into their synagogue:
10 and behold, a man having a withered hand. And they
asked him, saying, Is it lawful to heal on the sabbath
11 day? that they might accuse him. And he said unto them,
What man shall there be of you, that shall have one
sheep, and if this fall into a pit on the sabbath day, will
12 he not lay hold on it, and lift it out? How much then is

a man of more value than a sheep! Wherefore it is law-
13 ful to do good on the sabbath day. Then said he to the
man, Stretch forth thy hand. And he stretched it forth;
14 and it was restored whole, as the other. But the Phar-
isees went out, and took counsel against him, how they
might destroy him.

Jesus' view of Sabbath keeping was so different from that of the rabbis that at the end of this synagogue service they were ready to arrest, try and execute him as a law-breaker! The fundamental difference between Jesus and the rabbis was that the rabbis lacked sympathy with men. They seemed to have more sympathy with a sheep than with a man! But this was because the owner might lose money if his sheep suffered on the Sabbath, while a fellow-man's suffering brought no financial loss. So at the bottom it was, in many cases at least, largely a matter of selfishness. In the theory and practice of Jesus men were the main thing and the law of God was simply their Father's device for securing their welfare.

The Sabbath ought to be so spent as to bring one to Monday morning with a clearer, happier sense of God and of sympathy with other men.

Thursday, Eleventh Week, Matt. 12: 15-21.

15 And Jesus perceiving *it* withdrew from thence: and
16 many followed him; and he healed them all, and charged
17 them that they should not make him known: that it might
be fulfilled which was spoken by Isaiah the prophet,
saying,
18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
21 And in his name shall the Gentiles hope.

Jesus evidently was not trying to become conspicuous. He charged them that they should not make him known. He did not take pains to have a reporter from the Capernaum *Advertiser* present with a camera when he performed his healings. He was content to lose himself in the crowd of needy men, to work for them and with them as God gave him power. This is still his policy. He works still in inconspicuous ways. The world does not see him. Only those who have felt his touch upon them know that he is near. Multitudes of men think of him simply as a

dead Jew whose activities ceased many centuries ago. But he still moves among men, nursing the feeble beginnings of character into strength, quietly but steadily forcing his standards of life upon the consciences of men, and shaping the civilization of the Gentiles.

"Through the harsh noises of our day
A low, sweet prelude finds it way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.

"That song of Love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse!"

Whittier, "The Chapel of the Hermits."

Friday, Eleventh Week, Matt. 12: 22-30.

22 Then was brought unto him one possessed with a devil,
blind and dumb: and he healed him, insomuch that the
23 dumb man spake and saw. And all the multitudes were
24 amazed, and said, Is this the son of David? But when
the Pharisees heard it, they said, This man doth not cast
out devils, but by Beelzebub the prince of the devils.
25 And knowing their thoughts he said unto them, Every
kingdom divided against itself is brought to desolation;
and every city or house divided against itself shall not
26 stand: and if Satan casteth out Satan, he is divided
against himself; how then shall his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your
sons cast them out? therefore shall they be your judges.
28 But if I by the Spirit of God cast out devils, then is the
29 kingdom of God come upon you. Or how can one enter
into the house of the strong *man,* and spoil his goods,
except he first bind the strong *man?* and then he will spoil
30 his house. He that is not with me is against me; and
he that gathereth not with me scattereth.

Here was a man whom Jesus enabled once more to see his fellow-men, talk with them and work with them. The people began to suspect that he was the Messiah, but the religious authorities said that Jesus' deed was a devilish piece of work.

Jesus pointed out the inconsistency of the Beelzebub hypothesis, which the rabbis were evidently circulating as their official explanation of his success. Then he offered his own explanation: God had given him power to overthrow the very source and center of all evil. He could seize the strong chieftain, tie him up and liberate the evil chieftain's captive. The rabbis, who opposed him in this great conflict, were, therefore, the ones who were really in alliance with the forces of evil, trying to scatter as fast as he could gather.

O Lord, in my conflict with temptation, may I feel the presence of One within me who is mightier than all evil.

Saturday, Eleventh Week, Matt. 12: 31-37.

31 Therefore I say unto you, Every sin and blasphemy
shall be forgiven unto men; but the blasphemy against
32 the Spirit shall not be forgiven. And whosoever shall
speak a word against the Son of man, it shall be for-
given him; but whosoever shall speak against the Holy
Spirit, it shall not be forgiven him, neither in this world,
33 nor in that which is to come. Either make the tree good,
and its fruit good; or make the tree corrupt, and its
34 fruit corrupt: for the tree is known by its fruit. Ye
offspring of vipers, how can ye, being evil, speak good
things? for out of the abundance of the heart the mouth
35 speaketh. The good man out of his good treasure bringeth
forth good things: and the evil man out of his evil treas-
36 ure bringeth forth evil things. And I say unto you, that
every idle word that men shall speak, they shall give ac-
37 count thereof in the day of judgment. For by thy words
thou shalt be justified, and by thy words thou shalt be
condemned.

The rabbis who faced Jesus, the revelation of God, and called him an under-devil, were in danger of reaching the point of fixity in evil, where evil really seems good and good evil. For such there can be no forgiveness, because repentance has practically ceased to be a possibility. The only safeguard against entering into such a state is to keep the heart steadily kind, and then to give the heart sincere expression in outward life. The heart must express itself. The outward life will finally exactly reveal the inner heart, although for a time a man may make his outward life different from his inner heart. The heart slowly fills up and finally overflows irresistibly into the outer life. The heart may slowly fill up with impure thought until finally the abundance of the heart suddenly overflows in the impure word or deed that startles the public and surprises the man himself.

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.

"Thou of life the fountain art,
Freely let me take of Thee;
Spring thou up within my heart;
Rise to all eternity."

Charles Wesley.

Sunday, Twelfth Week, Matt. 12: 38-45.

38 Then certain of the scribes and Pharisees answered
39 him, saying, Master, we would see a sign from thee. But
he answered and said unto them, An evil and adulterous
generation seeketh after a sign; and there shall no sign
40 be given to it but the sign of Jonah the prophet: for as
Jonah was three days and three nights in the belly of
the whale; so shall the Son of man be three days and

41 three nights in the heart of the earth. The men of
Nineveh shall stand up in the judgment with this genera-
tion, and shall condemn it: for they repented at the
preaching of Jonah; and behold, a greater than Jonah
42 is here. The queen of the south shall rise up in the judg-
ment with this generation, and shall condemn it: for she
came from the ends of the earth to hear the wisdom of
43 Solomon and behold, a greater than Solomon is here. But
the unclean spirit, when he is gone out of the man,
passeth through waterless places, seeking rest, and findeth
44 it not. Then he saith, I will return into my house
whence I came out; and when he is come, he findeth it
45 empty, swept, and garnished. Then goeth he, and taketh
with himself seven other spirits more evil than himself,
and they enter in and dwell there: and the last state of
that man becometh worse than the first. Even so shall
it be also unto this evil generation.

Jesus criticized the leading men of his nation on the ground that they were not eager to discover and respond to the truth. The men of Nineveh responded to a lesser appeal, and the queen of the south took more pains to find the truth.

The nation was like a man who had been relieved from an evil state and then, after a relapse, was worse off than at first. The nation had cleansed itself from the tendency to practice foreign religions, but it had failed to replace this tendency with the merciful spirit and the fair-minded openness to truth essential to true religion. The result was a sorer captivity to real evil than that which had been experienced in the earlier days of more open apostasy. They possessed a certain self-satisfaction that made them less responsive to Jesus' great appeal than the earlier generation had been to the appeal of lesser prophets.

"If I speak with the **tongues of men** and of angels, and have not love I am become sounding brass or a clanging cymbal. And if I have the gift of prophecies and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing."

Paul. First Corinthians.

Monday, Twelfth Week, Matt. 12: 46-50.

46 While he was yet speaking to the multitudes, behold,
his mother and his brethren stood without, seeking to
47 speak to him. And one said unto him, Behold, thy
mother and thy brethren stand without, seeking to
48 speak to thee. But he answered and said unto him that
told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples,
50 and said, Behold, my mother and my brethren! For
whosoever shall do the will of my Father which is in
heaven, he is my brother, and sister, and mother.

Jesus had occasion to appreciate as well as to criticize the men of his day. There were many who heard him

gladly and followed him to hear more. He was in the midst of such a sympathetic group, when some members of his own family, thinking him to be temporarily somewhat unbalanced mentally (Mark 3:21), came to take him back to the quiet of the Nazareth home, where he might have opportunity to rest. This led him to say that those most closely related to him were those who joined him in doing the will of God. Whether his Nazareth brothers would add this deeper relationship to family kinship was perhaps not yet evident.

Two persons cannot permanently remain together unless both do the will of God. This is because God wills an unselfish life and a person who refuses to live an unselfish life necessarily shuts himself away from all others. He incapacitates himself for friendship.

Tuesday, Twelfth Week, Matt. 13: 1-9.

1 On that day went Jesus out of the house, and sat by the
2 seaside. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all
3 the multitudes stood on the beach. And he spake to them many things in parables, saying, Behold, the sower
4 went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them:
5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because
6 they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root,
7 they withered away. And others fell upon the thorns;
8 and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a
9 hundredfold, some sixty, some thirty. He that hath ears, let him hear.

Jesus began a new method of teaching, the reason for which will appear in the next paragraph. He began to take up very commonplace incidents in the daily life of his hearers and to use them as illustrations of great truths. He called attention in this story of the Seed and the Soil to the different kinds of soil that in Palestine are often found in one small field. The limestone rock lies at or near the surface and as it is disintegrated by rain it washes down into rich little pockets of soil, extremely fertile. Between the fields, marking off one from another, runs the hard-beaten footpath. Birds that winter in the swamps of Merom settle down in flocks upon the newly sown seed.

O Lord, fix the fundamental truths of the spiritual world so firmly upon my mind that they may be suggested to me at every turn in daily life.

Wednesday, Twelfth Week, Matt. 13: 10-17.

10 And the disciples came, and said unto him, Why
11 speakest thou unto them in parables? And he answered
and said unto them, Unto you it is given to know the
mysteries of the kingdom of heaven, but to them it is
12 not given. For whosoever hath, to him shall be given,
and he shall have abundance; but whosoever hath not,
from him shall be taken away even that which he hath.
13 Therefore speak I to them in parables; because seeing
they see not, and hearing they hear not, neither do they
14 understand. And unto them is fulfilled the prophecy of
Isaiah, which saith,
By hearing ye shall hear, and shall in no wise under-
stand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing.
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
16 But blessed are your eyes, for they see; and your ears,
17 for they hear. For verily I say unto you, that many
prophets and righteous men desired to see the things
which ye see, and saw them not; and to hear the things
which ye hear, and heard them not.

Jesus had certain "mysteries" or secrets regarding the coming of the New Order which he did not care to proclaim broadcast to both the ready and the unready. Consequently he used the parable as a device for separating the ready from the unready. The parable set those who cared for Jesus' truth to wondering what he meant, and brought them to him afterward for explanation. The reason for the unreadiness of some was their own evil and persistent unwillingness to accept the truths that Jesus had for months been preaching. Some of them, as we have already seen, had gone so far in this wicked unreadiness for truth that they were in danger of getting into the unforgivable state. Such were, by their own act, excluded from those who gathered about Jesus, to listen to his explanations. They had shut themselves out from knowledge of the mysteries of the kingdom.

Thursday, Twelfth Week, Matt. 13: 18-23.

18 Hear then ye the parable of the sower. When
19 any one heareth the word of the kingdom, and under-
standeth it not, *then* cometh the evil *one*, and snatcheth
away that which hath been sown in his heart. This is
20 he that was sown by the way side. And he that was
sown upon the rocky places, this is he that heareth the
21 word, and straightway with joy receiveth it; yet hath he
not root in himself, but endureth for a while; and when

tribulation or persecution ariseth because of the word,
22 straightway he stumbleth. And he that was sown among
the thorns, this is he that heareth the word; and the
care of the world, and the deceitfulness of riches, choke
23 the word, and he becometh unfruitful. And he that
was sown upon the good ground, this is he that heareth
the word, and understandeth it; who verily beareth
fruit, and bringeth forth, some a hundredfold, some
sixty, some thirty.

This is a classification of men made on the basis of the kind and degree of attention they give to truth. It very likely was a report of Jesus' own experience as a preacher of truth in the few months just preceding. He had found in the rabbis obdurate hearers upon whom the truth got no hold. He had found superficial hearers who gave enthusiastic attention to the truth for a while, but who lost interest in Jesus and his movement when the rabbis in their home towns began to make it uncomfortable for them. Then there had been busy hearers who failed to give adequate attention to the truth because they were engrossed or distracted by the occupations and cares of life Some gave candid, persistent attention to the truth and were able to show the result of it in character.

Someone has said, "What gets your attention, gets you." Therefore by directing your attention you can dispose of yourself.

Friday, Twelfth Week, Mark 4: 26-29.

26 And he said, So is the kingdom of God, as if a man
27 should cast seed upon the earth; and should sleep and
rise night and day, and the seed should spring up and grow,
28 he knoweth not how. The earth beareth fruit of her-
self; first the blade, then the ear, then the full corn in
29 the ear. But when the fruit is ripe, straightway he
putteth forth the sickle, because the harvest is come.

If a man gives persistent, candid attention to the truth it fixes itself upon him as a habit of thought and gradually produces character. Character may begin abruptly, but it grows gradually. In its making it is a process and not an event.

The same thing is true of the Kingdom of Heaven on a large, world scale. Certain ideas gain lodgment in the minds of a few men and work out the gradual transformation of the world. Certain convictions of Jesus are slowly transforming men's ideas about the use of money, the use of power, the treatment of the unfortunate, the character of God and the enduring life. Nothing will be

able to prevent the development of these ideas into Jesus' civilization of friendly workmen.

"Heaven and earth shall pass away, but my words shall not pass away."

Saturday, Twelfth Week, Matt. 13: 24-33.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that soweth good
25 seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away.
26 But when the blade sprang up, and brought forth fruit,
27 then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?
28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go
29 and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with
30 them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed,
32 which a man took, and sowed in his field: which indeed is less than all seeds: but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

The illustration of the mustard seed and the leaven present two aspects of the kingdom that were not commonly recognized in Jesus' day, and that, therefore, might be described as "mysteries" or secrets. The kingdom would begin in an exceedingly small way, although in the end it would be very great. Jesus had apparently little to show as the result of his work thus far. But a real, though almost invisible, beginning had been made. Far from being discouraged, he was certain of large success in the end. The development of the kingdom would not be characterized by the brilliance of sudden and startling demonstrations like those commonly anticipated, but would be silent and often unobserved like the silent working of yeast in meal.

God grant that there may be some divine vitality in me that shall tend by its silent influence to transform the character of any friend who does not yet possess it.

Sunday, Thirteenth Week, Matt. 13: 34-43.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:
35 that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us
37 the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of
38 man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons
39 of the evil *one;* and the enemy that sowed them is the devil: and the harvest is the end of the world; and the
40 reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of
41 the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that
42 cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the
43 weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Jesus now explains the parable of the weeds in the wheat, so much alike at first as to be scarcely distinguishable.

Many men were expecting a speedy judgment of God. John the Baptist had preached it, and Jesus' disciples were probably perplexed by his failure to realize the expectation of John the Baptist. In this story he explained to them that judgment was to be delayed awhile, although certain to occur finally, at the consummation of the age.

The good and the bad, the unselfish and the selfish, can not permanently live together. This is not because God separates them, by arbitrary decree, or because the good are unwilling to stay with the bad. God is willing to stay with the bad. But the bad are unwilling to stay with the good. The persistently selfish man finds the society of the unselfish torment.

Monday, Thirteenth Week, Matt. 13: 44-52.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto a man that
46 is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that
48 was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad
49 they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from
50 among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto
52 him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Jesus felt that the Kingdom of Heaven was the best thing there is. He was himself so fascinated by his vision of the life of men as it ought to be, that he was ready, like the pearl merchant or the treasure hunter, to make any personal sacrifice necessary to secure its realization. He wished other men to appreciate the value of it as he did. At the same time he felt keenly that its inauguration would result in the exclusion of the unfit, and his series of parables ends with a picture of separation that would appeal to the fisher folk in his audience.

His teaching about the Kingdom included old ideas and also new ones, "mysteries" or secrets. He would have been glad to find some of the scribes, well acquainted with traditional views of the Kingdom, willing to become his disciples and to combine his new ideas with the old.

Tuesday, Thirteenth Week, Matt. 13: 53-58.

53 And it came to pass, when Jesus had finished these
54 parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this
55 man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then
57 hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own
58 house. And he did not many mighty works there because of their disbelief.

Jesus appears as a lecturer in the old synagogue where he had regularly sat as a listener on the Sabbath through the years of his boyhood and young manhood. The people of the home town refused to see in him the distinguished prophet that many in the nation now considered him to be. He had built their houses. His brothers and sisters were commonplace people. He could be nothing but the carpenter he always had been. Some of them were men of mean and narrow spirit, unwilling to recognize any superiority in a neighbor. This lack of appreciation revealed their real character and was therefore their condemnation.

O Lord, make me quick to recognize, and to be glad of, any excellence anywhere. Especially may no prejudice or

envy dull my appreciation of, or lessen my satisfaction in, the success of another.

Wednesday, Thirteenth Week, Luke 4: 16-20.

16 And he came to Nazareth, where he had been brought
up: and he entered, as his custom was, into the syna-
17 gogue on the sabbath day, and stood up to read. And
there was delivered unto him the book of the prophet
Isaiah. And he opened the book, and found the place
where it was written,
18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the book, and gave it back to the at-
tendant, and sat down: and the eyes of all in the syna-
gogue were fastened on him.

Perhaps Jesus' visit to his home town lasted for some days or weeks, and if so the account of Luke may describe the last Sabbath of his visit. On this occasion the janitor of the synagogue, who, if he was old in his service, may have been the one who taught Jesus to read, brought the roll from the scripture case. Jesus took it and read from Isaiah a paragraph that expressed the longing and exultation of his heart. The things described here were things that Jesus wanted above all else to do, and exulted in the consciousness of being able to do.

O Lord, give me the deep joy that comes from the consciousness of having such connection with Thee in the inner life as will enable me to help other men in their times of need. Make me this day Thy minister in some matter, great or small, as shall best please Thee.

Thursday, Thirteenth Week, Luke 4: 21-30.

21 And he began to say unto them, To-day hath this
22 scripture been fulfilled in your ears. And all bare him
witness, and wondered at the words of grace which pro-
ceeded out of his mouth: and they said, Is not this
23 Joseph's son? And he said unto them, Doubtless ye will
say unto me this parable, Physician, heal thyself: what-
soever we have heard done at Capernaum, do also here
24 in thine own country. And he said, Verily I say unto
you, No prophet is acceptable in his own country. But
25 of a truth I say unto you, There were many widows in
Israel in the days of Elijah, when the heaven was shut
up three years and six months, when there came a great
26 famine over all the land; and unto none of them was
Elijah sent, but only to Zeraphath, in the land of Sidon,
27 unto a woman that was a widow. And there were many
lepers in Israel in the time of Elisha the prophet and
none of them was cleansed, but only Naaman the Syrian.

28 And they were all filled with wrath in the synagogue, as
they heard these things; and they rose up, and cast him
forth out of the city, and led him unto the brow of the
hill whereon their city was built, that they might throw
30 him down headlong. But he passing through the midst
of them went his way.

The thing that angered the Nazareth audience was Jesus' clear implication that special privileges for the Jews were abolished. He even seemed to say that in two conspicuous instances God had passed by good, orthodox Jews in order to find a foreigner upon whom to confer a favor! This statement, following, as it probably did, some days of increasingly ill-natured village gossip about Jesus and his unwarranted popularity in the nation, occasioned a sudden outbreak of feeling that, for a few moments, threatened to result in personal violence at the hands of the more excitable. They conducted him out of the village and some would even have pushed him over a cliff, but Jesus was able to slip quietly away.

It is hard to surrender special privileges. In business and social life each wants for himself or his class a monopoly of certain advantages. Jesus stimulated the desire to share special privileges with the less favored.

Friday, Thirteenth Week, Matt. 14: 1-12.

1 At that season Herod the tetrarch heard the report
2 concerning Jesus, and said unto his servants, This is
John the Baptist; he is risen from the dead, and there-
3 fore do these powers work in him. For Herod had laid
hold on John, and bound him, and put him in prison for
4 the sake of Herodias, his brother Philip's wife. For John
5 said unto him, It is not lawful for thee to have her. And
when he would have put him to death, he feared the
6 multitude, because they counted him as a prophet. But
when Herod's birthday came, the daughter of Herodias
7 danced in the midst, and pleased Herod. Whereupon he
promised with an oath to give her whatsoever she should
8 ask. And she, being put forward by her mother, saith,
Give me here in a charger the head of John the Baptist.
9 And the king was grieved; but for the sake of his oaths,
and of them which sat at meat with him, he commanded
10 it to be given; and he sent, and beheaded John in the
11 prison. And his head was brought in a charger, and
given to the damsel; and she brought it to her mother.
12 And his disciples came, and took up the corpse, and
buried him; and they went and told Jesus.

Jesus' wonderful deeds made him famous even in court circles and Herod's guilty conscience suggested that the spirit of John the Baptist had entered into Jesus and returned to plague him. The mention of this gives the author occasion to describe the tragic death of the great prophet. John, in his effort to prepare the nation for its

coming opportunity, had tried to purify the lives of the political leaders as well as of the masses. Herod's domestic relations were an open scandal and the brave prophet had not hesitated to say so. The woman who was involved belonged to a family not easily thwarted in its ambitions, and she plotted shrewdly and successfully for the prophet's overthrow. To Jesus' mind John's fate was perhaps prophetic of his own. John was to be his forerunner in death as well as in life. The selfishness of the nation and of the world could not be cured without mortal suffering.

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."
Lowell, "The Present Crisis."

Saturday, Thirteenth Week, Matt. 14: 13-21.

13 Now when Jesus heard *it,* he withdrew from thence in
a boat, to a desert place apart: and when the multi-
tudes heard *thereof,* they followed him on foot from
14 the cities. And he came forth, and saw a great multitude,
and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him
saying, The place is desert, and the time is already past;
send the multitudes away, that they may go into the
16 villages, and buy themselves food. But Jesus said unto
them, They have no need to go away; give ye them to eat.
17 And they say unto him, We have here but five loaves,
18 and two fishes. And he said, Bring them hither to me.
19 And he commanded the multitudes to sit down on the
grass; and he took the five loaves, and the two fishes,
and looking up to heaven, he blessed, and brake and
gave the loaves to the disciples, and the disciples to
20 the multitudes. And they did all eat, and were filled:
and they took up that which remained over of the broken
21 pieces, twelve baskets full. And they that did eat were
about five thousand men, beside women and children.

Jesus' popularity increased in spite of the Beelzebub verdict pronounced upon him by the religious authorities. Here he is in the midst of great crowds, full of sympathy for them, healing their sick, cheering their hearts with his vision of the better days to come, gathering them about him at the close of day to eat together a common meal which he solemnly blesses and distributes to them. The little supply of food with which the disciples began to feed the people is reported to have been marvelously increased. Jesus' power to comfort and to help was not confined to his teaching, but included also ability to *do* something commensurate with his sense of relationship to God and responsibility for men.

Religion is inseparably related to the common interests of life. God is interested in the food supply of his children. No man can be truly religious without being interested in meeting all the legitimate needs of men.

Sunday, Fourteenth Week, Matt. 14: 22-36.

22 And straightway he constrained the desciples to enter
into the boat, and to go before him unto the other side,
23 till he should send the multitudes away. And after he
had sent the multitudes away, he went up into the
mountain apart to pray: and when even was come, he
24 was there alone. But the boat was now in the midst
of the sea, distressed by the waves; for the wind was
25 contrary. And in the fourth watch of the night he came
26 unto them, walking upon the sea. And when the disciples
saw him walking on the sea, they were troubled, saying,
27 It is an apparition; and they cried out for fear. But
straightway Jesus spake unto them, saying, Be of good
28 cheer; it is I; be not afraid. And Peter answered him
and said, Lord, if it be thou, bid me come unto thee
29 upon the waters. And he said, Come. And Peter went
down from the boat, and walked upon the waters, to
30 come to Jesus. But when he saw the wind, he was afraid;
and beginning to sink, he cried out, saying, Lord save me.
31 And immediately Jesus stretched forth his hand, and
took hold of him, and saith unto him, O thou of little
32 faith, wherefore didst thou doubt? And when they
were gone up into the boat, the wind ceased. And they
33 that were in the boat worshipped him, saying, Of a
truth thou art the Son of God.
34 And when they had crossed over, they came to the
35 land, unto Gennesaret. And when the men of that place
knew him, they sent into all that region round about, and
36 brought unto him all that were sick; and they besought
him that they might only touch the border of his garment: and as many as touched were made whole.

Jesus went back and forth between men and God,—from a long day of teaching, healing and feeding the multitude, to a night of recuperating communion with God, from prayer on the mountain top out to the disciples on the lake, battling with a head wind. His personal experience with the Heavenly Father he brought to the service of men. His purpose was to lead them through association with himself into such personal experience of their own with the Heavenly Father as should save them from selfishness and consequent misery to lives of increasing unselfishness and consequent blessedness. Therefore it was necessary for him to give time and strength to communion with the Heavenly Father, the source from which he gained the help he brought to men.

O Lord, grant me this day something from Thyself that can be communicated by me to some one who needs it.

Questions for Closer Study of the Readings in Section III

1. *Jesus in his contest with the Pharisees.* Two types of religion were contending. What were the distinguishing features of the religion of the rabbis as it appears here? What were the distinguishing features of Jesus' religion? What did each think of God? What did each think of men? Why were the Pharisees so slow to see the superiority of Jesus' type?

> (It is not necessary, of course, to suppose that all rabbis were like those who appear in these episodes. We get glimpses in the New Testament of rabbis of a nobler sort,—Rabbi Nicodemus, Rabbi Saul, Rabbi Gamaliel.)

What use would Jesus, in accordance with his conception of religion, make of the Sabbath if he were living in our modern civilization? What classes in modern life would find themselves most bitterly opposed to Jesus and his type of religion?

2. *Jesus' parables of the Kingdom.* If the Kingdom of God is a broad term covering all the legitimate, wholesome activities of civilization, take up the parables of Jesus and see what light they throw upon the subject. What are the essential elements of such a civilization? How does it spread? Why should a man be ready to make personal sacrifice to secure its establishment? What does a man sacrifice in order to secure its establishment?

3. *The Nazareth incident* is worth study because these village people were so like all the rest of us. Imagine the different types of villagers who came out of the synagogue and talked the morning synagogue service over with their neighbors. People stand to-day in the presence of great men, great movements, great truths, in the various frames of mind represented among this village audience pouring out of the synagogue. What are the various reasons why

people do not recognize, rejoice in and coöperate with, that which is really great?

4. *Jesus' Temptation.* Jesus must have been strongly tempted during these days to make a public demonstration of his Messiahship, to break out in some generous expression of messianic power that would relieve the suffering of men, their hunger, pain, poverty, and sickness. We get in the last reading, Matthew 14:22-36, a glimpse into Jesus' prayer-life. What was he probably praying about on the mountain top? If one could have overheard his prayer, or known his thoughts, what should we know about his inner life?

SECTION IV

Training Disciples

Monday, Fourteenth Week, John 6: 22-35.

22 On the morrow the multitude which stood on the other
side of the sea saw that there was none other boat there,
save one, and that Jesus entered not with his disciples
into the boat, but *that* his disciples went away alone
23 (howbeit there came boats from Tiberias nigh unto the
place where they ate the bread after the Lord had
24 given thanks): when the multitude therefore saw that
Jesus was not there, neither his disciples, they them-
selves got into the boats, and came to Capernaum, seek-
25 ing Jesus. And when they found him on the other side
of the sea, they said unto him, Rabbi, when camest
26 thou hither? Jesus answered them and said, Verily,
verily, I say unto you, Ye seek me, not because ye saw
signs, but because ye ate of the loaves, and were filled.
27 Work not for the meat that perisheth, but for the meat
which abideth unto eternal life, which the Son of man
shall give unto you: for him the Father, *even* God hath
28 sealed. They said therefore unto him, what must we do,
29 that we may work the works of God? Jesus answered,
and said unto them, This is the work of God, that ye
30 believe on him whom he hath sent. They said there-
fore unto him, What then doest thou for a sign, that we
31 may see, and believe thee? what workest thou? Our
fathers ate the manna in the wilderness: as it is written,
32 He gave them bread out of heaven to eat. Jesus
therefore said unto them, Verily, verily, I say unto you,
It was not Moses that gave you bread out of heaven;
but my Father giveth you the true bread out of heaven.
33 for the bread of God is that which cometh down out of
34 heaven, and giveth life unto the world. They said there-
35 fore unto him, Lord, evermore give us this bread. Jesus
said unto them, I am the bread of life: he that cometh
to me shall not hunger, and he that believeth on me
shall never thirst.

The day after the multitudes had eaten their wonderful meal with Jesus, many of them followed him to Capernaum. They were ready to regard him as the Messiah, for he was evidently able to introduce the days of Messianic plenty that the prophets seemed to them to have predicted. Just as Moses had given the people free bread

daily, so they petition Jesus to continue daily the wonderful food supply of the preceding day: "Lord, evermore give us this bread." Jesus recognized that their interest in him was chiefly due to the supply of free bread. He maintained that belief in himself, that is, the acceptance of his ideals of life and fellowship with his personality, would sustain a higher life than bread could sustain, and would incidentally result in bread enough for all. When selfishness is banished from this world no one will be lazy and no one will be needy.

"Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea.
Beyond the sacred page, I seek thee Lord;
My spirit pants for thee, O Sacred Word.

"Bless thou the Truth, dear Lord, to me, to me,
As thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall,
And I shall find my peace, my all in all."

Mary A. Lathbury.

Tuesday, Fourteenth Week, John 6: 36-51.

36 But I said unto you, that ye have seen me, and yet
37 believe not. All that which the Father giveth me shall
come unto me; and him that cometh to me I will in
38 no wise cast out. For I am come down from heaven,
not to do mine own will, but the will of him that sent
39 me. And this is the will of him that sent me, that of
all that which he hath given me I should lose nothing,
40 but should raise it up at the last day. For this is the
will of my Father, that every one that beholdeth the
Son, and believeth on him, should have eternal life;
and I will raise him up at the last day.
41 The Jews therefore murmured concerning him, be-
cause he said, I am the bread which came down out of
42 heaven. And they said, Is not this Jesus, the son of
Joseph, whose father and mother we know? how doth
43 he now say, I am come down out of heaven? Jesus an-
swered and said unto them, Murmur not among your-
44 selves. No man can come to me, except the Father which
sent me draw him: and I will raise him up in the last
45 day. It is written in the prophets, And they shall all
be taught of God. Every one that hath heard from the
46 Father, and hath learned, cometh unto me. Not that
any man hath seen the Father, save he which is from
47 God, he hath seen the Father. Verily, verily, I say unto
48 you, He that believeth hath eternal life. I am the
49 bread of life. Your fathers did eat the manna in the
50 wilderness, and they died. This is the bread which
cometh down out of heaven, that a man may eat there-
51 of, and not die. I am the living bread which came
down out of heaven: if any man eat of this bread, he
shall live for ever: yea and the bread which I will give
is my flesh, for the life of the world.

The critics of Jesus regarded him as an unsafe leader, who was drawing the multitudes away from God. Jesus, on the contrary, asserted that God was drawing people

toward him. If any one intelligently followed Jesus it was evident that God was operating upon him. If the rabbis were right in their relation to God they would not, Jesus says, be criticising him. Jesus has come down from heaven as the revelation of God. Not to like him is not to like the kind of person God is. But to come gladly to him and to draw from association with him strength for daily living is to be sure of the highest life possible now and in the endless ages.

He who yields himself to Jesus and to Jesus' ideals is sure of a welcome that has in it the infinite heartiness of the Infinite Spirit of the universe. He will "in no wise be cast out."

Wednesday, Fourteenth Week, John 6: 52-59.

52 The Jews therefore strove one with another, saying,
53 How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his
54 blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I
55 will raise him up at the last day. For my flesh is meat
56 indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I
57 in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall
58 live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he
59 that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Jesus' methods of teaching by parables proved unsatisfactory to those who were prejudiced against him. They obstinately insisted on taking his words literally, and so represented him to be teaching cannibalism! They could easily have found out the truth that Jesus was illustrating by his figure of flesh and blood, had they been ready for truth. His own disciples did find the truth, as will become evident in the next paragraph. Taking up the figure of bread from the preceding day, he naturally spoke of himself as that which would do for the spiritual lives of men what bread does for the body. Men must "live" upon him. They must find in daily association with him the guidance, inspiration and strength needed for healthy living.

O Lord, teach me how to find and use the sources of spiritual strength available for me. My life seems often not to be the glad, well-nourished life it ought to be.

Thursday, Fourteenth Week, John 6: 60-71.

60 Many therefore of his disciples, when they heard *this,*
61 said, This is a hard saying; who can hear it? But Jesus
knowing in himself that his disciples murmured at this,
62 said unto them, Doth this cause you to stumble? *What*
then if ye should behold the Son of man ascending
63 where he was before? It is the spirit that quickeneth;
the flesh profiteth nothing: the words that I have spoken
64 unto you are spirit, and are life. But there are some of
you that believe not. For Jesus knew from the begin-
ning who they were that believed not, and who it was
65 that should betray him. And he said, For this cause have
I said unto you, that no man can come unto me, except
it be given unto him of the Father.
66 Upon this many of his disciples went back and walked
67 no more with him. Jesus said therefore unto the twelve,
68 Would ye also go away? Simon Peter answered him,
Lord, to whom shall we go? thou hast the words of eter-
69 nal life. And we have believed and know that thou art
70 the Holy One of God. Jesus answered them, Did not
71 I choose you the twelve, and one of you is a devil? Now
he spake of Judas *the son* of Simon Iscariot, for he it
was that should betray him, *being* one of the twelve.

Jesus' strange discourse produced the result he probably intended it should. It sifted out from his following the superficial and unready, and left him a much smaller, but far more efficient, body of followers. There was much hardship and self-sacrifice ahead and Jesus needed to know upon whom to depend. The testing process seemed for a while likely to lose for him even the Twelve, but they and their friends, with one lamentable exception, came through the experience with increased appreciation of Jesus. Their leading spirit, Peter, openly recognized the unique value of Jesus' teaching. Jesus himself emphasized the significance of his teaching. His words, he said, were "spirit and life."

Take some word of Jesus, some sentence from the hortatory portion of his teaching, live according to it for a week, and see if it does not affect "spirit and life"—produce a new spirit and a better expression of it in life.

Friday, Fourteenth Week, Matt. 15: 1-9.

1 Then there come to Jesus from Jerusalem Pharisees and
2 scribes, saying, Why do thy disciples transgress the tra-
dition of the elders? for they wash not their hands when
3 they eat bread. And he answered and said unto them,
Why do ye also transgress the commandment of God be-
4 cause of your tradition? For God said, Honour thy father
and thy mother: and, He that speaketh evil of father or
5 mother, let him die the death. But ye say, Whosoever
shall say to his father or his mother, That wherewith thou
6 mightest have been profited by me is given *to God;* he
shall not honour his father. And ye have made void the
7 word of God because of your tradition. Ye hypocrites,
well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

The men who faced Jesus here were sticklers for certain details of religious observance, but had lost all sensitive appreciation of the essential elements of true religion. They failed to realize that a truly religious man must show his religion in the great commonplace righteousnesses of daily living. He must honor his parents and be true to all family obligations. God is back of these fundamental obligations, enforcing them in the unperverted conscience. An ostensibly religious man who is not a thoroughly righteous man in business and in home life, respected for integrity, fairness and kindness, merits the reproach Jesus expresses here. Most of Jesus' own life was spent in home and business relationships. He was for many years a business man and the mainstay of his family.

O Lord, help me to be truly religious in the most vital relationships of life; to be a disciple of Christ, not merely in church, but in home and business.

Saturday, Fourteenth Week, Matt. 15: 10-20.

10 And he called to him the multitude, and said unto them,
11 Hear, and understand: Not that which entereth into the
mouth defileth the man; but that which proceedeth out
12 of the mouth, this defileth the man. Then came the
disciples, and said unto him, Knowest thou that the Phari-
13 sees were offended, when they heard this saying? But
he answered and said, Every plant which my heavenly
14 Father planted not, shall be rooted up. Let them alone:
they are blind guides. And if the blind guide the blind,
15 both shall fall into a pit. And Peter answered and said
16 unto him, Declare unto us the parable. And he said, Are
17 ye also even yet without understanding? Perceive ye not,
that whatsoever goeth into the mouth passeth into the belly,
18 and is cast out into the draught? But the things which
proceed out of the mouth come forth out of the heart;
19 and they defile the man. For out of the heart come forth
evil thoughts, murders, adulteries, fornications, thefts,
20 false witness, railings; these are the things which defile
the man: but to eat with unwashen hands defileth not the
man.

Every great crime is born in the heart of some man. The illwill of some human heart plans expression for itself in the criminal act. The problem of character is not to prevent or punish the expression of ill will, but to transform the ill will itself into good will.

To the men of Jesus' day physical contact with certain kinds of food seemed to produce moral contamina-

tion. To eat food touched by hands that might recently have inadvertently touched some object connected with pagan worship would defile a man's morals. These sophistries Jesus brushed aside and brought to light the simple fundamental verity: righteousness consists in the heart of good will.

O Lord, give me common sense in religion. Deliver me from what is fanatical or unreasonable. Help me to be normal and wholesome in all my religious thought and life.

Sunday, Fifteenth Week, Matt. 15: 21-28.

21 And Jesus went out thence, and withdrew into the parts
22 of Tyre and Sidon. And behold, a Canaanitish woman
came out from those borders, and cried, saying, Have
mercy on me, O Lord, thou son of David; my daughter
23 is grievously vexed with a devil. But he answered her
not a word. And his disciples came and besought him,
24 saying, Send her away; for she crieth after us. But he
answered and said, I was not sent but unto the lost sheep
25 of the house of Israel. But she came and worshipped him,
26 saying, Lord help me. And he answered and said, It is
not meet to take the children's bread and cast it to the
27 dogs. But she said, Yea, Lord: for even the dogs eat of
28 the crumbs which fall from their masters' table. Then
Jesus answered and said unto her, O woman, great is thy
faith: be it done unto thee even as thou wilt. And her
daughter was healed from that hour.

Jesus, still pursuing his policy of concentration for a time upon his own people, found beyond the northern border a foreign woman who nevertheless worshipped Jehovah, and had heard enough about Jesus to know that many of his countrymen suspected that he would turn out to be the Messiah. She called him by a Messianic title, "Son of David," perhaps thinking that it would please him. Jesus replied, in the common phraseology of his countrymen, that foreigners, "dogs," could hardly expect what had been prepared for the children of the family. (The term "dogs," like the term "foreign devils" in Chinese usage, had probably come to be less offensive than it sounds.) The woman's quick wit and desperate need suggested the reply: "The dogs get crumbs from the children's food!" Then Jesus' heart leaped up in quick and eager response to her need, and he made the exception to his general policy that her faith deserved.

Monday, Fifteenth Week, Matt. 15: 29-38.

29 And Jesus departed thence, and came nigh unto the sea
of Galilee; and he went up into the mountain, and sat
30 there. And there came unto him great multitudes, having

with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:
31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the
33 way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great
34 a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small
35 fishes. And he commanded the multitude to sit down on
36 the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples,
37 and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.
38 And they that did eat were four thousand men, beside women and children.

Here is a scene for an artist. Jesus had begun to give a series of teachings, or lectures, on the mountain. He "sat there." Then from city and village, over all the plain, people began to stream out. They climbed the mountain, leading their blind carrying the cripples, bringing with them all sorts of diseased and despairing humanity. The point at which all these processions of the ailing converged was the personality of Jesus. How different the homeward processions were! The dumb were talking. The blind and crippled could make their own glad way down the mountain without help.

To Jesus' great heart of compassionate power, able not simply to sympathize but also to do something commensurate with his sympathy, men in trouble came as "ships to a haven." It was as a normal expression of this compassion, unwilling to let them go back weakened by hunger, that he gathered the multitudes about him to eat with him in glad fellowship.

"Lord, lead the way the Savior went,
By lane and cell obscure,
And let our treasures still be spent,
Like His, upon the poor.

Like Him, through scenes of deep distress,
Who bore the world's sad weight,
We in this crowded loneliness,
Would seek the desolate."

William Crosswell.

Tuesday, Fifteenth Week, Matt. 15: 39—16: 4.

39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.
1 And the Pharisees and Sadducees came, and tempting

2 him asked him to shew them a sign from heaven. But
he answered and said unto them, When it is evening, ye
3 say, *It will be* fair weather; for the heaven is red. And in
the morning, *It will be* foul weather to-day: for the hea-
ven is red and lowring. Ye know how to discern the face
of the heaven; but ye cannot *discern* the signs of the
4 times. An evil and adulterous generation seeketh after a
sign; and there shall no sign be given unto it, but the
sign of Jonah. And he left them, and departed.

These men were shrewd in their estimate of everything except real religion. They could not see that God was at work in human society. They did not see the moral bearing of what was happening before their eyes. The heart of God was being opened in Jesus' life of compassionate power. Yet in the face of this splendid revelation they asked for a "sign" from Heaven, for some magical wonder! It was like calling for a candle in the full blaze of the noonday sun. The reason they did not recognize the heart of God expressing itself in the life of Jesus was their lack of sympathy with the heart of God. Genuine sympathy, efficient good will, did not seem to them to be the best thing in the world. Therefore the life of Jesus did not seem to them a sufficient "sign" of God's presence.

"Follow you the Star that lights a desert pathway, yours or mine,
Forward, till you see the highest Human Nature is divine.
Follow Light, and do the Right—for man can half control his doom—
Till you find the deathless Angel seated in the vacant tomb."
Tennyson, "Locksley Hall, Sixty Years After."

Wednesday, Fifteenth Week, Matt. 16: 5-12.

5 And the disciples came to the other side and forgot to
6 take bread. And Jesus said unto them, Take heed and
beware of the leaven of the Pharisees and Sadducees.
7 And they reasoned among themselves, saying, We took
8 no bread. And Jesus perceiving it said, O ye of little
faith, why reason ye among yourselves, because ye have
9 no bread? Do ye not yet perceive, neither remember the
five loaves of the five thousand, and how many baskets
10 ye took up? Neither the seven loaves of the four thou-
11 sand, and how many baskets ye took up? How is it
that ye do not perceive that I spake not to you con-
cerning bread? But beware of the leaven of the Phari-
12 sees and Sadducees. Then understood they how that he
bade them not beware of the leaven of bread, but of the
teaching of the Pharisees and Sadducees.

Jesus, with the keen insight of his divine love, saw that even the inner circle of his close friends were in peril. They, too, were in danger of blindly adopting popular standards and of failing to see that his life of perfect love and power was the highest possible revelation of God. Their danger was all the greater because they did not realize it, and stupidly failed to see his meaning when

he talked about their danger. Their minds were full of a vision of a vast Jewish Empire in which they would be honored officials. They had not yet caught Jesus' great simple idea. Like the Pharisees and Sadducees they wanted something different from what Jesus gave. In consequence a subtle peril confronted them. They were in danger of wishing to seem to be Jesus' disciples when they really were losing confidence in him. They were in danger of hypocrisy.

Thursday, Fifteenth Week, Matt. 16: 13-20.

13 Now when Jesus came into the parts of Cæsarea Philippi,
he asked his disciples, saying, Who do men say that the
14 Son of man is? And they said, Some *say* John the Bap-
tist; some, Elijah: and others, Jeremiah, or one of the
15 prophets. He saith unto them, But who say ye that I
16 am? And Simon Peter answered and said, Thou art the
17 Christ, the Son of the living God. And Jesus answered
and said unto him, Blessed art thou, Simon Bar-Jonah:
for flesh and blood hath not revealed it unto thee, but my
18 Father which is in heaven. And I also say unto thee, that
thou art Peter, and upon this rock I will build my church;
19 and the gates of Hades shall not prevail against it. I will
give unto thee the keys of the kingdom of heaven: and
whatsoever thou shalt bind on earth shall be bound in
heaven: and whatsoever thou shalt loose on earth shall be
20 loosed in heaven. Then charged he the disciples that
they should tell no man that he was the Christ.

Jesus, who was disturbed by the peril of hypocrisy that threatened his disciples, took an early opportunity to deal with it. He inquired of them first what the current estimate of him was, and then asked them directly who they thought him to be. The leading spirit among them replied that, although Jesus was commonly thought to be simply a reincarnation of one of the great prophets, the disciples were convinced that he was the Messiah. Jesus received this reply with an outburst of enthusiastic appreciation, but evidently did not wish the public to know that he thought himself to be the Christ. Using the language of his trade, Jesus said that he now had solid rock on which to "build" his congregation.

So long as men, speaking out of personal experience with Jesus, are able to assert with conviction that he is the Christ, the Christian movement will grow in power.

Friday, Fifteenth Week, Matt. 16: 21-28.

21 From that time began Jesus to shew unto his disciples,
how that he must go unto Jerusalem, and suffer many
things of the elders and chief priests and scribes, and be
22 killed, and the third day be raised up. And Peter took
him, and began to rebuke him, saying, Be it far from

23 thee, Lord: this shall never be unto thee. But he turned,
and said unto Peter, Get thee behind me, Satan: thou art
a stumbling block unto me: for thou mindest not the
24 things of God, but the things of men. Then said Jesus
unto his disciples, If any man would come after me, let
him deny himself, and take up his cross, and follow me.
25 For whosoever would save his life shall lose it: and who-
26 soever shall lose his life for my sake shall find it. For
what shall a man be profited, if he shall gain the whole
world, and forfeit his life? or what shall a man give in
27 exchange for his life? For the Son of man shall come in
the glory of his Father with his angels; and then shall he
28 render unto every man according to his deeds. Verily I
say unto you, There be some of them that stand here,
which shall in no wise taste of death, till they see the Son
of man coming in his kingdom.

Jesus begins to show his disciples, to their amazement, that a Messiah cannot do what Jesus plans to do for the nation and the world without suffering and death. He pictures before them a long procession of his disciples, headed by himself, each with a cross on his shoulder, going out to execution. Such a sight was perhaps not an unfamiliar one under Roman rule.

No man, he says, can attain the high, enduring life of the age to come without being ready, if need be, to sacrifice his present physical life. The essence of life in the age to come is friendship. The essence of friendship is the readiness to take account of another's interests as of one's own—to deny one's self, that is, to deny to one's self the right to the supreme place in thought and plan. To do this in the situation which Jesus and his disciples confronted might result in physical death.

"Lord, it belongs not to my care
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

"Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes,
Must enter by this door.

"My knowledge of that life is small;
The eye of faith is dim;
But it's enough that Christ knows all,
And I shall be with Him."

Richard Baxter.

Saturday, Fifteenth Week, Matt. 17: 1-8.

1 And after six days Jesus taketh with him Peter, and
James, and John his brother, and bringeth them up into a
2 high mountain apart: and he was transfigured before
them: and his face did shine as the sun, and his garments
3 became white as the light. And behold, there appeared
4 unto them Moses and Elijah talking with him. And Peter

answered, and said unto Jesus, Lord, it is good for us
to be here: if thou wilt, I will make here three taber-
nacles; one for thee, and one for Moses, and one for
5 Elijah. While he was yet speaking, behold, a bright cloud
overshadowed them: and behold, a voice out of the cloud,
saying, This is my beloved Son, in whom I am well
6 pleased; hear ye him. And when the disciples heard it,
7 they fell on their face, and were sore afraid. And Jesus
came and touched them and said, Arise, and be not afraid.
8 And lifting up their eyes, they saw no one, save Jesus
only.

Among his disciples Jesus found no sympathy with his anticipation of death. They probably regarded his utterances as a species of parable—a parable that it was extremely unwise to use, for some who heard might take it to be literally true. Such lack of wisdom probably brought some of the inner circle of disciples to the point of open revolt. Even Peter felt compelled to make a vigorous protest. In this time of need on the part of Jesus, and of crisis in the lives of his disciples, Jesus took the three leaders up into a mountain for a night of prayer. There they had an experience suited to their need.

"This is my beloved son in whom I am well pleased; hear ye him." It is God who is calling the attention of the world to Jesus and making the influence of Jesus increasingly dominant in the lives of men.

Sunday, Sixteenth Week, Matt. 17: 9-13.

9 And as they were coming down from the mountain, Jesus
commanded them, saying, Tell the vision to no man, until
10 the Son of man be risen from the dead. And his disciples
asked him, saying, Why then say the scribes that Elijah
11 must first come? And he answered and said, Elijah in-
12 deed cometh, and shall restore all things: but I say unto
you, that Elijah is come already, and they knew him not,
but did unto him whatsoever they listed. Even so shall
13 the Son of man also suffer of them. Then understood
the disciples that he spake unto them of John the Baptist.

Again Jesus insists that his Messiahship must be the secret of the inner circle. He is pursuing the policy adopted by him at the beginning when he resisted the temptation to leap from the temple roof into the court below. He will let God thrust him forward in God's good time and way. It will be the way of suffering, but it will be the good way of God and will be effective in establishing the Kingdom. John the Baptist had already walked that way.

Jesus' task was to win the nation and the world to righteousness. Men are not won to righteousness by official prestige, but by character. Character is developed and re-

vealed in the high and deep experiences of life, its Transfigurations and its Calvaries.

O Lord, give me grace to know that Thou canst work mightily for great ends through human suffering, and to bear suffering joyfully whenever my turn comes.

Monday, Sixteenth Week, Matt. 17: 14-20.

14 And when they were come to the multitude, there came
15 to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-
16 times into the water. And I brought him to thy dis-
17 ciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear
18 with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him:
19 and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we
20 cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

It must have given Jesus great satisfaction to remove from this home the terrible burden of anxious vigilance and permanent sorrow. It was accomplished through "faith," which he had in perfection, and of which his disciples, especially in these days of revolt against his new teaching about their prospective suffering, had so little. Faith is yielding one's self in a spirit of active and glad co-operation to the will of God, in whatever form that will may be expressed. To one who does this, everything, according to Jesus, is possible, not in an instant, but in the course of time. Faith is something that grows, and consequently its achievements also increase. A growing faith is the explanation of the world's progress in civilization.

O Lord, give me sense this day of working together with Thee. May every act be a glad expression of faith.

Tuesday, Sixteenth Week, Matt. 17: 22-27.

22 And while they abode in Galilee, Jesus said unto them,
The Son of man shall be delivered up into the hands of
23 men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not
25 your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their
26 sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free.

27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

Jesus still insists that he must walk the way of suffering and death if he is to lead the nation and the world into the righteousness predicted by the prophets.

The ecclesiastical authorities, who are now quite hostile to Jesus, seem to have imagined that he would very possibly refuse to pay the temple tax and perhaps encourage his disciples to do the same. Jesus evidently felt that he, as a prospective Messiah, together with his chosen associates, might properly be exempt from the payment of the tax. He did not, however, wish to make any public assumption of Messiahship, and so quietly paid the tax.

The direction in verse 27 is probably Jesus' enigmatic way of telling Peter to catch a fish and sell it. Otherwise there is a magical grotesqueness about the incident which makes it unlike the other wonderful deeds of Jesus.

O Lord, help me not to stickle for small points of personal distinction, but to stand firm for great principles.

Wednesday, Sixteenth Week, Matt. 18: 1-6.

1 In that hour came the disciples unto Jesus, saying, Who
2 then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of
3 them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter
4 into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the great-
5 est in the kingdom of heaven. And whoso shall receive
6 one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

Jesus protests against the tendency to compare one's self with another to the other's disadvantage. He does not protest against the legitimate desire for the greatness that consists in being one's best and doing his utmost, but against the desire to see another man less than one's self in any particular. The normal child simply and spontaneously does his best. This is the spirit of the Kingdom of Heaven. It is not the repression of any legitimate power, but the expression of one's power for the good of others and the desire to see others, also, make their highest possible contribution to the general welfare. Jesus himself is identified in spirit with every quiet soul

that desires to do his utmost. Those who would make such persons "stumble," that is, abandon the unselfish life of the New Order, do inconceivable harm.

O God, may there be something in my life that shall inspire every one who comes within its reach to be his best and do his utmost.

Thursday, Sixteenth Week, Matt. 18: 7-14.

7 Woe unto the world because of occasions of stumbling!
for it must needs be that the occasions come; but woe to
8 that man through whom the occasion cometh! And if thy
hand or thy foot causeth thee to stumble, cut it off, and
cast it from thee: it is good for thee to enter into life
maimed or halt, rather than having two hands or two feet
9 to be cast into the eternal fire. And if thine eye causeth
thee to stumble, pluck it out, and cast it from thee: it is
good for thee to enter into life with one eye, rather than
10 having two eyes to be cast into the hell of fire. See that
ye despise not one of these little ones; for I say unto you,
that in heaven their angels do always behold the face of
12 my Father which is in Heaven. How think ye? If any
man have a hundred sheep, and one of them be gone
astray, doth he not leave the ninety and nine, and go
unto the mountains, and seek that which goeth astray?
13 And if so be that he find it, verily I say unto you, he re-
joiceth over it more than over the ninety and nine which
14 have not gone astray. Even so it is not the will of
your Father which is in heaven, that one of these little
ones should perish.

And now the pit opens before the eyes of Jesus and he describes, in the figurative language current in his day, the doom of the man who fails to enter the New Order. No matter how much sacrifice the unselfish life calls for, the sacrifice may well be made, else there is nothing but the selfish man's hell to anticipate. Every one who sets himself to live the unselfish life, no matter how humble a person he may be, has God on his side. Such a man's angelic representative in heaven has a place of honor before the throne. God feels about him as the shepherd feels about the one lost sheep that he will hazard life rather than fail to find. God will not let one such slip away from his love. God's infinite will bears him up and on for ever more.

"Make us resolute to do
What Thou showest to be true;
Make us hate and shun the ill
Loyal to Thy holy will.

May thy yoke be meekly worn,
May thy cross be bravely borne;
Make us patient, gentle, kind,
Pure in life, in heart and mind."

E. P. Parker.

Friday, Sixteenth Week, Matt. 18: 15-20.

15 And if thy brother sin against thee, go, shew him
his fault between thee and him alone: if he hear thee,
16 thou hast gained thy brother. But if he hear *thee* not,
take with thee one or two more, that at the mouth of
two witnesses or three every word may be established.
17 And if he refuse to hear them, tell it unto the church:
and if he refuse to hear the church also, let him be unto
18 thee as the Gentile and the publican. Verily I say
unto you, What things soever ye shall bind on earth
shall be bound in heaven: and what things soever ye
19 shall loose on earth shall be loosed in heaven. Again
I say unto you, that if two of you shall agree on earth
as touching anything that they shall ask, it shall be done
20 for them of my Father which is in Heaven. For where
two or three are gathered together in my name, there
am I in the midst of them.

Here is a picture of the "congregation" in the New Order. The word is used in the Old Testament to designate the great assemblage of the people for religious purposes. If a brother member sins against another, that other goes out after his brother as the Heavenly Father, according to verse 12, goes out shepherd-like after the lost member of his family. The man that has been sinned against takes others with him, all trying together to "gain the brother." The whole congregation tries to "gain the brother," and only after all have failed is he left to be, according to his own choice, among the outsiders.

Jesus will be in the midst of the people. His congregation, inspired by his spiritual presence among them, will be able to "bind" and "loose" like the rabbis; that is, to tell in what situations a commandment binds and in what situations it may be relaxed. They will be the authoritative religious teachers of the world. More than that, Jesus will be among them when they pray, their effective partner in prayer.

"Jesus these eyes have never seen
That radiant form of Thine:
The veil of sense hangs dark between
Thy blessed face and mine!

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth has ne'er so dear a spot
As where I meet with Thee."

Ray Palmer.

Saturday, Sixteenth Week, Matt. 18: 21-35.

21 Then came Peter, and said to him, Lord, how oft shall
my brother sin against me, and I forgive him? until
22 seven times? Jesus saith unto him, I say not unto thee,
23 Until seven times; but, Until seventy times seven. There-
fore is the kingdom of heaven likened unto a certain king,

24 which would make a reckoning with his servants. And
when he had begun to reckon, one was brought unto him,
25 which owed him ten thousand talents. But forasmuch
as he had not *wherewith* to pay, his lord commanded him
to be sold, and his wife, and children, and all that he
26 had, and payment to be made. The servant therefore fell
down and worshipped him, say, Lord, have patience with
27 me, and I will pay thee all. And the lord of that servant,
being moved with compassion, released him, and for-
28 gave him the debt. But that servant went out, and
found one of his fellow-servants, which owed him a
hundred pence: and he laid hold on him, and took *him*
29 by the throat, saying, Pay what thou owest. So his
fellow-servant fell down and besought him, saying, Have
30 patience with me, and I will pay thee. And he would
not: but went and cast him into prison, till he should
31 pay that which was due. So when his fellow-servants saw
what was done, they were exceedingly sorry, and came
32 and told unto their lord all that was done. Then his
lord called him unto him, and saith to him, Thou wicked
servant, I forgave thee all that debt, because thou be-
33 soughtest me: shouldst not thou also have had mercy on
34 thy fellow-servant, even as I had mercy on thee? And his
lord was wroth, and delivered him to the tormentors, till
35 he should pay all that was due. So shall also my heav-
enly Father do unto you, if ye forgive not every one his
brother from your hearts.

Jesus' contention was that men must be persistently forgiving just as their Heavenly Father is. Any one who realizes how much God has forgiven him will be ashamed not to forgive the lesser offenses committed by his brother against him. The situation is like that of a man whose king forgave him a debt of $12,000,000 and who immediately went out to abuse and imprison a man who owed him $17! Naturally the whole public sentiment of the kingdom was against him and the king himself could have no such man loose in his empire.

The test of character is the readiness and heartiness with which a penitent man is forgiven. The man who will not forgive is necessarily fundamentally out of sympathy with God and his Gospel. God's "gospel," or "good news," is that penitent sin will be forgiven. The unforgiving man denies this. He denies the best news that humanity has ever heard.

Sunday, Seventeenth Week, John 7: 1-9.

1 And after these things Jesus walked in Galilee: for he
would not walk in Judæa, because the Jews sought to
2 kill him. Now the feast of the Jews, the feast of taber-
3 nacles, was at hand. His brethren therefore said unto
him, Depart hence, and go into Judæa, that thy disciples
4 also may behold thy works which thou doest. For no
man doeth anything in secret, and himself seeketh to be
known openly. If thou doest these things, manifest thyself
5 to the world. For even his brethren did not believe on
6 him. Jesus therefore saith unto them, My time is not

7 yet come; but your time is alway ready. The world can-
not hate you; but me it hateth, because I testify of it,
8 that its works are evil. Go ye up unto the feast: I go
not up yet unto this feast; because my time is not yet
9 fulfilled. And having said these things unto them, he
abode *still* in Galilee.

One of the hard features of Jesus' last years was the lack of sympathy manifested by the members of his own family. His younger brothers, whom he had probably himself supported after their father's death, did not appreciate his high aims. They seem here to be objecting to his policy of procrastination and comparative seclusion. They would probably have been glad enough to have him head a popular Messianic movement in some decisive and successful way. But he seemed to them to be an ineffective leader, lacking the force and sagacity requisite for dealing with shrewd opponents and for the founding and administration of a great state.

Over against this feeling of distrust Jesus was simply able to assert his dependence upon the inner voice—"My time is not yet come."

O Lord, instruct me so that I may know when not to speak and when not to act. May my silences and my inaction be inspired as truly as my words and my deeds.

Monday, Seventeenth Week, John 7: 10-24.

10 But when his brethren were gone up unto the feast,
then went he also up, not publicly, but as it were in
11 secret. The Jews therefore sought him at the feast, and
12 said, Where is he? And there was much murmuring
among the multitudes concerning him: some said, He is a
good man; others said, Not so, but he leadeth the multitude
13 astray. Howbeit no man spake openly of him for fear
of the Jews.
14 But when it was now the midst of the feast Jesus went
15 up into the temple, and taught. The Jews therefore
marvelled, saying, How knoweth this man letters, hav-
16 ing never learned? Jesus therefore answered them, and
said, My teaching is not mine, but his that sent me.
17 If any man willeth to do his will, he shall know of the
teaching, whether it be of God, or *whether* I speak from
18 myself. He that speaketh from himself seeketh his own
glory: but he that seeketh the glory of him that sent
him, the same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and *yet* none of you
20 doeth the law? Why seek ye to kill me? The multitude
answered, Thou hast a devil: who seeketh to kill thee?
21 Jesus answered and said unto them, I did one work, and
22 ye all marvel. For this cause hath Moses given you cir-
cumcision (not that it is of Moses but of the fathers);
23 and on the sabbath ye circumcise a man. If a man
receiveth circumcision on the sabbath, that the law of
Moses may not be broken; are ye wroth with me, be-
cause I made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous
judgment.

Jesus finally heard the Inner Voice and went up to Jerusalem, where the hostile rabbis had been ready to arrest and execute him some time before for curing the lame man on the Sabbath. Jesus began boldly to lecture to crowds in the temple colonnades, much to the amazement of many who knew that he had never studied with the rabbis. In these public lectures he issued a challenge: Any man who would make up his mind to do the will of God at any cost would find himself approving Jesus' teaching. The rabbis were not meeting this condition. They were not doing the will of God as expressed in the law of Moses. Therefore they were ready even to kill Jesus for his teaching.

He who with all his heart follows hard after such truth as seems real to him will find it to be the divine gleam that leads him to the Light of the World.

"Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven
Call your companions,
Launch your vessel,
And crowd your canvas,
And, e'er it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

Tennyson, "Merlin and the Gleam."

Tuesday, Seventeenth Week, John 7:25-36.

25 Some therefore of them of Jerusalem said, Is not this
26 he whom they seek to kill? And lo, he speaketh openly,
and they say nothing unto him. Can it be that the rulers
27 indeed know that this is the Christ? Howbeit we know
this man whence he is: but when the Christ cometh, no
28 one knoweth whence he is. Jesus therefore cried in the
temple, teaching and saying, Ye both know me, and know
whence I am; and I am not come of myself, but he that
29 sent me is true, whom ye know not. I know him; be-
30 cause I am from him, and he sent me. They sought there-
fore to take him: and no man laid his hand on him,
31 because his hour was not yet come. But of the multitude
many believed on him; and they said, When the Christ
shall come, will he do more signs than those which this
32 man hath done? The Pharisees heard the multitude mur-
muring these things concerning him; and the chief priests
33 and the Pharisees sent officers to take him. Jesus therefore
said, Yet a little while am I with you, and I go unto him
34 that sent me. Ye shall seek me, and shall not find me:
35 and where I am, ye cannot come. The Jews therefore
said among themselves, Whither will this man go that
we shall not find him? will he go unto the Dispersion
36 among the Greeks, and teach the Greeks? What is this
word that he said, Ye shall seek me, and shall not find
me: and where I am, ye cannot come?

Jesus' temple lectures stirred the whole city, and the

rabbis considered for a time the advisability of arresting him at once. Officers were detailed to watch him and find opportunity to arrest him. Jesus knew of this plan and hinted at it in his lectures, when he said that he should soon be where they could not find him. The disrespectful element in the crowd sneered at this statement and said contemptuously that he was probably preparing to leave the country and see if he could not win a following among the Jews in foreign parts! Or even among the degraded foreigners themselves he might find a following! Against this bitterness and scorn Jesus simply asserted his glad consciousness that God had sent him and God was with him.

O Lord, in any time of misunderstanding or hostile misrepresentation grant the peace of thy presence. Against such a time of need help me now daily to develop the habit of recognizing thy presence.

Wednesday, Seventeenth Week, John 7: 37-44.

37 Now on the last day, the great *day* of the feast, Jesus
stood and cried, saying, If any man thirst, let him come
38 unto me, and drink. He that believeth on me, as the
scripture hath said, out of his belly shall flow rivers of
39 living water. But this spake he of the Spirit, which they
that believed on him were to receive: for the Spirit was
40 not yet *given;* because Jesus was not yet glorified. *Some*
of the multitude therefore, when they heard these words,
41 said, This is of a truth the prophet. Others said, This is
the Christ. But some said, What, doth the Christ come out
42 of Galilee? Hath not the scripture said that the Christ
cometh of the seed of David, and from Bethlehem, the
43 village where David was? So there arose a division in the
44 multitude because of him. And some of them would
have taken him; but no man laid hands on him.

On the principal day of the celebration, perhaps when festival processions carrying water from the Siloam Spring passed by where Jesus was teaching, he called out with bold and passionate earnestness that they would better come to him for water. He would not only give them refreshing drink but would make them in turn abundant sources of refreshment for other lives. Full streams of water would flow out from them to all the thirsty. This, as the author explains, he proposed to accomplish by sharing with them his own fellowship with the Spirit of the Heavenly Father.

A personality charged with the glad sense of the presence of God has power to encourage the discouraged, to quicken the tired conscience, to give fresh vigor to all the

slackening activities of a life whose ideals are slipping away.

Thursday, Seventeenth Week, John 7: 45-52.

45 The officers therefore came to the chief priests and
Pharisees; and they said unto them, Why did ye not bring
46 him? The officers answered, Never man so spake. The
47 Pharisees therefore answered them, Are ye also led astray?
48 Hath any of the rulers believed on him, or of the
49 Pharisees? But this multitude which knoweth not the
50 law are accursed. Nicodemus saith unto them (he that
51 came to him before, being one of them). Doth our law judge
a man, except it first hear from himself and know
52 what he doeth? They answered and said unto him, Art
thou also of Galilee? Search, and see that out of Galilee
ariseth no prophet.

The officers, who had been mingling for some days with the crowds that gathered to hear Jesus lecture, found themselves unwilling to arrest such a man. They reported that they had never before heard any one speak as he did. This was probably not simply nor chiefly because of what he said. It was rather the spirit in which it was said. The passionate earnestness which led him to "cry out" on the last great day of the festival was something too sacred and awesome to deal with in the courts. The "cry" came up from the depths of a unique experience with the Heavenly Father and penetrated into the hearts of men as only a great cry from God can.

It is not so much the teaching of Jesus, which is very like that of the best of his predecessors in Israel, that accounts for his influence in the world. It is JESUS HIMSELF.

Friday, Seventeenth Week, John 8: 12-20.

12 Again therefore Jesus spake unto them, saying, I am the
light of the world: he that followeth me shall not walk
13 in the darkness, but shall have the light of life. The Phar-
isees therefore said unto him, Thou bearest witness of
14 thyself; thy witness is not true. Jesus answered and
said unto them, Even if I bear witness of myself, my
witness is true; for I know whence I came, and whither
15 I go; but ye know not whence I come, or whither I go.
16 Ye judge after the flesh; I judge no man. Yea and if I
judge, my judgment is true; for I am not alone, but I and
17 the Father that sent me. Yea and in your law it is written,
18 that the witness of two men is true. I am he that bear-
eth witness of myself, and the Father that sent me bear-
19 eth witness of me. They said therefore unto him, Where
is thy Father? Jesus answered, Ye know neither me, nor
my Father: if ye knew me, ye would know my Father
20 also. These words spake he in the treasury, as he taught
in the temple: and no man took him; because his hour
was not yet come.

In another striking utterance Jesus during the event-

ful days of the festival called himself the "Light of the world." Possibly the figure was suggested to him by the many lights of the festival illumination. He felt that the whole world could learn from him how to live. Any one who would follow him would live the confident, self-respecting life of love and would not walk in the dark, uncertain ways of hate. The sense of responsibility for the welfare of the whole world on the part of a person who was likely at any moment to be arrested as a law-breaker, seemed to the rabbis an intolerable evil. They instantly challenged the assertion. Jesus justified himself by citing two proofs: his own certain consciousness of the fact, and the corroboration of his consciousness afforded by what the Father enabled him to do. If his critics were only acquainted with God they would recognize in Jesus the perfect revelation of God, the Light of the World.

"Jesus thou joy of loving hearts,
Thou Fount of Life, thou Light of men:
From the best bliss that earth imparts
We turn unfilled to Thee again.

"Oh Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world thy holy light."

Bernard of Clairvaux.

Saturday, Seventeenth Week, John 8: 21-30.

21 He said therefore again unto them, I go away, and
ye shall seek me, and shall die in your sin; whither I
22 go, ye cannot come. The Jews therefore said, Will he
kill himself, that he saith, Whither I go, ye cannot
23 come? And he said unto them, Ye are from beneath;
I am from above: ye are of this world; I am not of this
24 world. I said therefore unto you, that ye shall die in your
sins: for except ye believe that I am *he*, ye shall die in
25 your sins. They said therefore unto him, Who art thou?
Jesus said unto them, Even that which I have also spoken
26 unto you from the beginning. I have many things to speak
and to judge concerning you: howbeit he that sent me is
true; and the things which I heard from him, these speak
27 I unto the world. They perceived not that he spake to
28 them of the Father. Jesus therefore said, When ye have
lifted up the Son of man, then shall ye know that I
am *he*, and *that* I do nothing of myself, but as the Father
29 taught me, I speak these things. And he that sent me
is with me; he hath not left me alone; for I do always
30 the things that are pleasing to him. As he spake these
things, many believed on him.

The critics of Jesus lost their temper and twitted him with proposing to commit suicide and so go to a place where naturally no one would wish to follow him! Jesus

asserted that he was a heaven-sent man and that it was they who were in danger of dying in sin and of going to the place to which they had relegated him. Then once more he calmly proclaims the great fundamental facts of his whole being: the Father has sent him; the Father is in him; the Father is perfectly expressing himself through him. He is a perfect revelation of the Father, because perfectly submissive to the Father. His revelation of God will be evidently complete when they have "lifted up the Son of Man." That is, his revelation of God will not be complete until God has gained expression for something in himself that could be expressed only through the death-suffering of his Son.

"Calmer yet and calmer
In the hour of pain,
Surer yet and surer
Peace at last to gain;
Suffering still and doing,
To his will resigned,
And to God subduing
Heart and will and mind."

Goethe.

Sunday, Eighteenth Week, John 8: 31-44.

31 Jesus therefore said to those Jews which had believed
him, If ye abide in my word, *then* are ye truly my dis-
32 ciples; and ye shall know the truth, and the truth shall
33 make you free. They answered unto him, We be Abra-
ham's seed, and have never yet been in bondage to any
34 man: how sayest thou, Ye shall be made free? Jesus
answered them, Verily, verily, I say unto you, Every one
35 that committeth sin is the bondservant of sin. And the
bondservant abideth not in the house for ever: the son
36 abideth for ever. If therefore the Son shall make you
37 free, ye shall be free indeed. I know that ye are Abra-
ham's seed; yet ye seek to kill me, because my word hath
38 not free course in you. I speak the things which I have
seen with *my* Father: and ye also do the things which ye
39 heard from *your* father. They answered and said unto
him, Our father is Abraham. Jesus saith unto them, If ye
were Abraham's children, ye would do the works of Abra-
40 ham. But now ye seek to kill me, a man that hath told
you the truth, which I heard from God: this did not Abra-
41 ham. Ye do the works of your father. They said unto
him, We were not born of fornication; we have one
42 Father, *even* God. Jesus said unto them, If God were
your Father, ye would love me: for I came forth and am
come from God; for neither have I come of myself, but
43 he sent me. Why do ye not understand my speech? *Even*
44 because ye cannot hear my word. Ye are of *your* father
the devil, and the lusts of your father it is your will to
do. He was a murderer from the beginning, and stood
not in the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for he is a
liar, and the father thereof.

In this spirited conversation truth and error are talking the matter out. Love and hate are pushing on decisively

to an inevitable issue. The real character of each becomes increasingly clear. Jesus stands for human freedom: "The Son shall make you free." His antagonists, on the other hand, are ready to injure men, ready to lie and to kill. In these particulars they resemble Satan in the Garden of Eden, who lied to Adam and Eve and brought death upon them. They show themselves to be spiritually akin to the great promoter of evil. If they were spiritually akin to God, the fact would be evinced by love for Jesus, the revelation of God, and by sincerity. Insincerity and ill-will, a lie and hate, are the essential elements of evil character.

O Lord Christ, may it never be necessary for Thee to enter into condemning controversy with me. Cleanse my inner life from all insincerity and ill-will.

Monday, Eighteenth Week, John 8: 45-59.

45 But because I say the truth, ye believe me not.
46 Which of you convicteth me of sin? If I say truth,
47 why do ye not believe me? He that is of God heareth
the words of God: for this cause ye hear *them* not, be-
48 cause ye are not of God. The Jews answered and said
unto him, Say we not well that thou art a Samaritan,
49 and hast a devil? Jesus answered, I have not a devil; but
50 I honour my Father, and ye dishonour me. But I seek not
my own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep my word,
52 he shall never see death. The Jews said unto him, Now
we know that thou hast a devil. Abraham is dead, and the
prophets; and thou sayest, If a man keep my word, he
53 shall never taste of death. Art thou greater than our
father Abraham, which is dead? and the prophets are dead:
54 whom makest thou thyself? Jesus answered, If I glorify
myself, my glory is nothing: it is my Father that glorifieth
55 me; of whom ye say, that he is your God; and ye have
not known him; but I know him: and if I should say, I
know him not, I shall be like unto you, a liar: but I know
56 him, and keep his word. Your father Abraham rejoiced
57 to see my day; and he saw it, and was glad. The Jews
therefore said unto him, Thou art not yet fifty years old,
58 and hast thou seen Abraham? Jesus said unto them, Ver-
ily, verily, I say unto you, Before Abraham was, I am.
59 They took up stones therefore to cast at him: but Jesus
hid himself, and went out of the temple.

Jesus still stands in this paragraph as the champion of men. He will deliver men from the death which the great promoter of evil has brought upon them, and which his antagonists have it in their hearts to inflict on him. If he can do anything for these men of the murderous heart who are now before him, it will only be by bringing out into the clearest light their real character. It must be plainly said to them that they are against God. Although

they pride themselves on being the representatives of God in the nation and greatly enjoy the prestige that this reputation brings them, they must be told that they do not know God. They do not possess the honesty and kindness that are the essential elements in the character of God.

The price of acquaintance with God is the readiness to be thoroughly sincere and thoroughly kind, for acquaintance with God will necessarily produce these qualities.

Tuesday, Eighteenth Week, Luke 10: 1, 17-20.

1 Now after these things the Lord appointed seventy
others, and sent them two and two before his face into
every city and place, whither he himself was about to
come.
17 And the seventy returned with joy, saying, Lord, even
18 the devils are subject unto us in thy name. And he
said unto them, I beheld Satan falling as lightning from
19 heaven. Behold, I have given you authority to tread
upon serpents and scorpions, and over all the power of the
20 enemy: and nothing shall in any wise hurt you. Howbeit
in this rejoice not, that the spirits are subject unto you;
but rejoice that your names are written in heaven.

While Jesus' disciples were going in couples to each of the towns which he himself expected to visit later on his way to Jerusalem, he had a vision of the overthrow of evil in the world. The character of the vision shows what subject was uppermost in his mind at the time. He was considering the relation of these disciples to the final expulsion of selfishness from human society. It was revealed to him that through the agency of such men as these disciples humanity would be redeemed from the power of selfishness. He could give his disciples an authority that would result in the authoritative expulsion of selfishness from the world. When the delegations began to turn in their reports to him, it became evident that the forces of evil were already beginning to retreat.

And yet to be a humble participant in the New Order itself should afford greater satisfaction than could be afforded by any sense of power!

"Send Thou, O Lord, to every place
Swift messengers before thy face,
The heralds of thy wondrous grace,
Where thou, thyself wilt come.

"Send men whose eyes have seen the king,
Men in whose ears his sweet words ring,
Send such, Thy lost ones home to bring;
Send them where thou wilt come."

Mrs. Merrill E. Gates.

Wednesday, Eighteenth Week, Luke 10: 25-37.

25 And behold, a certain lawyer stood up and tempted
him, saying, Master, what shall I do to inherit eternal
26 life? And he said unto him, What is written in the law?
27 how readest thou? And he answering said, Thou shalt
love the Lord thy God with all thy heart, and with all
thy soul, and with all thy strength, and with all thy
28 mind; and thy neighbour as thyself. And he said unto
him, Thou hast answered right: this do, and thou shalt
29 live. But he, desiring to justify himself, said unto Jesus,
30 And who is my neighbour? Jesus made answer and
said, A certain man was going down from Jerusalem
to Jericho; and he fell among robbers, which both
stripped him and beat him, and departed, leaving him
31 half dead. And by chance a certain priest was going down
that way: and when he saw him, he passed by on the
32 other side. And in like manner a Levite also, when he
came to the place, and saw him, passed by on the other
33 side. But a certain Samaritan, as he journeyed, came
where he was: and when he saw him, he was moved
34 with compassion, and came to him, and bound up his
wounds, pouring on *them* oil and wine; and he set him
on his own beast, and brought him to an inn, and took
35 care of him. And on the morrow he took out two pence,
and gave them to the host, and said, Take care of him;
and whatsoever thou spendest more, I, when I come back
36 again, will repay thee. Which of these three, thinkest
thou, proved neighbour unto him that fell among the rob-
37 bers? And he said, He that shewed mercy on him.
And Jesus said unto him, Go, and do thou likewise.

Religion, in the teaching of Jesus is a neighborhood matter. It consists in the readiness to recognize neighbors and to treat them as they ought to be treated. They ought to be treated with the same consideration which one could rightly wish to have shown to himself. Good neighbors look out for each other's interests as each does for his own. The great scandals of the world have occurred when ostensibly religious men, like the priest and the Levite, have not been neighborly men. Wireless telegraphy and rapid transportation will soon bring remote sections of the world into our immediate neighborhood. It remains to be seen whether or not we shall quickly learn to be good neighbors to these great sections of humanity that have so suddenly become our neighbors.

O Lord, help me to be a good neighbor to every man who comes my way in any sort of need. Give me kindness, tact and shrewdness.

Questions for Closer Study of the Readings in Section IV

1. *Jesus turning away from the crowds.* Make a study of the remarkable conversation in the sixth chapter of John. Why did the Galileans think Jesus to be the Messiah? Why did Jesus not let them treat him as Messiah? What did Jesus really want of them? Bring this whole situation of chapter six into modern times. Here, for instance, are ten thousand factory operatives in a city. What is the ideal of Jesus for them expressed in the terms of modern life? What does he want from them? What does he want for them?

2. *Jesus' training of the Twelve.* In Matthew 15-18 Jesus withdraws from the strife with the rabbis and devotes himself more exclusively to the training of the inner circle of his disciples. He makes certain things that he desires from the disciples to stand out with great clearness: (1) The disciples' recognition of the central significance of Jesus' person. The thing that gives him hope is the recognition of the significance of his person on the part of his disciples as the result of their experience with him. Matt. 16:13-20. (2) The self-sacrificing friendliness of the true disciple. Matt. 16:21ff. Self-denial is simply an expression of friendliness. It is readiness to take account of the other man, that is, to be a friend to him. Why was Jesus' own self-denial essential to his success as a Messiah? What contribution to Jesus' success as a Messiah can be made by the self-denial of his disciples? (3) The disciple forgiving sin. Men often get their conception of God's forgiveness by experiencing forgiveness at the hand of some fellow-man. The disciple is called upon to interpret the forgiveness of God to men in terms of his own forgiveness. That which blights some churches is the unreadiness of their membership to forgive sin. Readiness to forgive sin involves readiness to bring

the offender to the point where forgiveness is possible. This requires tact and grace of a high order. And yet the church is to be conspicuous in the community as a company of people who can be always relied upon to forgive sins and they are also to be conspicuous for the skill they have developed in bringing offenders to the point where forgiveness is practicable. What are the best ways to accomplish this? What ought to be the principal motive of the man who is trying to prepare men to be forgiven?

3. *Jesus facing his enemies.* (John 7-8.) It is worth while to go through the spirited dialogue of these chapters inquiring (1) What are the things that Jesus feels himself able to do for men? (2) What conditions must men meet in order to have these things done for them? See particularly 7:38, 39 and 8:12. Exactly what is the personal experience that these words describe? See also 8:31, 32. What truth does Jesus give men that liberates them? Liberates them from what? The condition is that they must stay by his word. What word? Suggest some word of Jesus that a man might live by, conform his life to over and over for a week with expectation of finding himself living a freer life at the week's end.

SECTION V

Finding the Lost

Thursday, Eighteenth Week, Luke 10: 38-42.

38 Now as they went on their way, he entered into a cer-
tain village: and a certain woman named Martha received
39 him into her house. And she had a sister called Mary,
which also sat at the Lord's feet, and heard his word.
40 But Martha was cumbered about much serving; and she
came up to him, and said, Lord, dost thou not care that
my sister did leave me to serve alone? bid her therefore
41 that she help me. But the Lord answered and said unto
her, Martha, Martha, thou art anxious and troubled about
42 many things: but one thing is needful: for Mary hath
chosen the good part, which shall not be taken away
from her.

Jesus' lesson in hospitality made it clear that the successful host is the one who gives himself rather than a lot of food to his guest. The main object of the guest in making a visit is presumably to see his host rather than to fill his stomach with his host's food. Mary recognized this and gave herself up to friendly conversation with Jesus rather than to hurried, "anxious" effort to accumulate "many things" for him to eat. On the level of life on which Jesus lived friendship was always the main consideration. Persons were more than things.

Modern hospitality needs to inquire carefully into the motive of its invitations. Do we invite guests to show them how elegantly we can set our tables and furnish our houses? To discharge a "social obligation"? To create one for our guest? Or simply to develop friendship?

Friday, Eighteenth Week, John 9: 1-12.

1 And as he passed by, he saw a man blind from his birth.
2 And his disciples asked him, saying, Rabbi, who did sin,
this man, or his parents, that he should be born blind?
3 Jesus answered, Neither did this man sin, nor his par-
ents: but that the works of God should be made manifest

4 in him. We must work the works of him that sent me,
while it is day: the night cometh, when no man can work.
5 When I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and
made clay of the spittle, and anointed his eyes with
7 the clay, and said unto him, Go, wash in the pool of Si-
loam (which is by interpretation, Sent). He went away
8 therefore, and washed, and came seeing. The neighbours
therefore, and they which saw him aforetime, that he was a
9 beggar, said, Is not this he that sat and begged? Others
said, It is he: others said, No, but he is like him. He
10 said, I am *he*. They said therefore unto him, How then
11 were thine eyes opened? He answered, The man that
is called Jesus made clay, and anointed mine eyes, and
said unto me, Go to Siloam, and wash: so I went away
12 and washed, and I received sight. And they said unto
him, Where is he? He saith, I know not.

This man had long been sitting in the darkness of blindness with the burden of poverty on him. He was a blind beggar. He had to bear the still heavier burden of unjust accusation. His neighbors said that his condition must be the just consequence of some terrible family sin. Jesus, however, at once took a hopeful view of the case. He regarded the man's condition as a challenge to some one possessed of the love and power of God. He instantly addressed himself to the work of relief, emphasizing the fact that there must be no delay. Such opportunities belonged to his great Day's Work and must be promptly used. Underlying this conception was the fundamental idea that God plans to meet human need.

O Lord, in the face of every need may I feel sure that Thou art the Source of forces that are steadily working to supply the need. Help me to put my life in line with them.

Saturday, Eighteenth Week, John 9: 13-23.

13 They bring to the Pharisees him that aforetime was
14 blind. Now it was the sabbath on the day when Jesus
15 made the clay, and opened his eyes. Again therefore the
Pharisees also asked him how he received his sight. And
he said unto them, He put clay upon mine eyes, and I
16 washed, and do see. Some therefore of the Pharisees
said, This man is not from God, because he keepeth not
the sabbath. But others said, How can a man that is a
sinner do such signs? And there was a division among
17 them. They say therefore unto the blind man again,
What sayest thou of him, in that he opened thine eyes?
18 And he said, He is a prophet. The Jews therefore did
not believe concerning him, that he had been blind, and
had received his sight, until they called the parents of
19 him that had received his sight, and asked them, saying,
Is this your son, who ye say was born blind? how then
20 doth he now see? His parents answered and said, We
know that this is our son, and that he was born blind:

21 but how he now seeth, we know not; or who opened his
eyes, we know not: ask him; he is of age; he shall speak
22 for himself. These things said his parents, because they
feared the Jews: for the Jews had agreed already, that if
any man should confess him *to be* Christ, he should be
23 put out of the synagogue. Therefore said his parents, He
is of age; ask him.

Here was a wonderful deed: God had wrought a great work in the sphere of this poor man's personality. Life had suddenly enlarged for him through his contact with Jesus. And now different classes gather about the man to scrutinize the phenomenon and reach conclusions. Theological and ecclesiastical interests overtop the human interests involved. "There has been a case of Sabbath breaking!" If the spirit of Jesus had been dominant in the hearts of all these investigators, one glad cry of sympathetic jubilation would have risen on every side over the great good fortune that had come to the man in need. But they did not realize that God cares more for the welfare of men than for anything else, that the glory of a Father reveals itself in love for his children.

Heavenly Father, help me to be so in sympathy with Thee as to share Thy satisfaction over any good fortune that comes to any man.

Sunday, Nineteenth Week, John 9: 24-34.

24 So they called a second time the man that was blind,
and said unto him, Give glory to God: we know that
25 this man is a sinner. He therefore answered, Whether
he be a sinner, I know not: one thing I know, that,
26 whereas I was blind, now I see. They said therefore unto
him, What did he to thee? how opened he thine eyes?
27 He answered them, I told you even now, and ye did not
hear: wherefore would ye hear it again? would ye
28 also become his disciples? And they reviled him,
and said, Thou art his disciple; but we are disciples
29 of Moses. We know that God hath spoken unto
Moses: but as for this man, we know not whence he is.
30 The man answered and said unto them, Why, herein is
the marvel, that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth not sin-
ners: but if any man be a worshipper of God, and do his
32 will, him he heareth. Since the world began it was never
heard that any one opened the eyes of a man born blind.
33 If this man were not from God, he could do nothing.
34 They answered and said unto him, Thou wast altogether
born in sins, and dost thou teach us? And they cast him
out.

While this man for the first time in his life was learning the glory of eyesight and was going about the city sightseeing, the religious authorities tried to turn him against his benefactor. They wished him to unite with

them in denouncing Jesus as a "sinner." The man stuck closely to his one great fact—new eyesight—and when forced to do so, began to reason from it. Any one who could and would do such a thing as this to such a man as he must have some sort of connection with the good God. His logic was unanswerable. All that they could do was to twit him with the old scandal that his blindness was God's punishment for some terrible family sin, and then banish him from the religious and social life of the community.

O Lord, grant me quick discriminating sympathy with every man who means to do any good to a fellow man.

Monday, Nineteenth Week, John 9: 35-41.

35 Jesus heard that they had cast him out; and finding him,
36 he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may be-
37 lieve on him? Jesus said unto him, Thou hast both seen
38 him, and he it is that speaketh with thee. And he said,
39 Lord, I believe. And he worshipped him. And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see may be-
40 come blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

It was harder for the man to get a living now than it had been before. His banishment from the synagogue community made it almost impossible to find work, and his restored eyesight made him a less effective beggar! He had only the friendship of his benefactor. This did not fail him. Jesus "found him" and shared with him the secret of his Messiahship. He became one of the inner circle of Jesus' disciples. Money did not come in much faster. Jesus himself had little money. But he was now one of the Messiah's trusted friends and could endure any hardship with an indestructible joy.

In his usual enigmatic, thought-provoking way Jesus said that he had come to test the religion of men. He brought out latent religion where its presence was not suspected, and showed that certain luxuriant religious pretensions were irreligious. The blind "sinner" was religious and the religious Pharisee was a sinner!

"Not thine the bigot's partial plea,
Nor thine the zealot's ban;
Thou well canst spare a love of thee
Which ends in hate of man.

"Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word
But simply following thee."

Whittier, "Our Master."

Tuesday, Nineteenth Week, John 10: 1-6.

1 Verily, verily, I say unto you, He that entereth not by
the door into the fold of the sheep, but climbeth up some
2 other way, the same is a thief and a robber. But he
that entereth in by the door is the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice:
and he calleth his own sheep by name, and leadeth them
4 out. When he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know his
5 voice. And a stranger will they not follow, but will flee
from him: for they know not the voice of strangers.
6 This parable spake Jesus unto them; but they understood
not what things they were which he spake unto them.

Jesus continued his energetic attack upon the men who had banished the poor man from the religious community. They had accused Jesus of being a "sinner," one who was trying to break into the flock of God and steal sheep. Jesus says in defense of himself that sheep stealers climb over the wall secretly. He has come boldly and openly up to the very door. "I ever taught in synagogues and in the temple; where all the Jews come together; and in secret spake I nothing." (18:20.)

Not only was he no sheep stealer, he was the real Shepherd. The rabbis were sham shepherds. The proof that he was the real shepherd lay in the fact that sheep would follow him. Candid people recognized in him a Leader who could meet their deepest needs, and followed him.

The rabbis were so saturated with self-satisfaction that they failed to see his point.

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his
And He is mine forever."

H. W. Baker.

Wednesday, Nineteenth Week, John 10: 7-18.

7 Jesus therefore said unto them again, Verily, verily, I
8 say unto you, I am the door of the sheep. All that came
before me are thieves and robbers: but the sheep did not
9 hear them. I am the door: by me if any man enter in,
he shall be saved, and shall go in and go out, and shall find
10 pasture. The thief cometh not, but that he may steal,
and kill, and destroy: I came that they may have life, and
11 may have *it* abundantly. I am the good shepherd: the

12 good shepherd layeth down his life for the sheep. He
that is a hireling, and not a shepherd, whose own the
sheep are not, beholdeth the wolf coming, and leaveth the
sheep, and fleeth, and the wolf snatcheth them, and scat-
13 tereth *them: he fleeth* because he is a hireling, and careth
14 not for the sheep. I am the good shepherd; and I know
15 mine own, and mine own know me, even as the Father
knoweth me, and I know the Father; and I lay down my
16 life for the sheep. And other sheep I have, which are not
of this fold: them also I must bring, and they shall hear
my voice; and they shall become one flock, one shepherd.
17 Therefore doth the Father love me, because I lay down
18 my life, that I may take it again. No one taketh it away
from me, but I lay it down of myself. I have power to
lay it down, and I have power to take it again. This
commandment received I from my Father.

Jesus changes his illustration. He is not only the Shepherd instead of the sheep stealer the rabbis report him to be, but he is also the "Door." That is, he is the one who can let in or shut out men from God's fold. The rabbis have unwarrantably assumed this function and have exercised it in shutting the blind man out of the synagogue. But Jesus, the "True Door," has let the man in and rabbinic excommunication amounts to nothing. The rabbis, therefore, are the ones who deserve the title "thieves and robbers," not Jesus, upon whom they have tried to fasten it. Jesus' right to be the "Door" is evident in his readiness to die in defense of the sheep, and in his ability to enlarge their lives. The rabbis are not ready or able to do either.

O Lord Christ, make each day to bring me larger life, broader sympathies, deeper joys, wider outlook into Thine own Eternity.

Thursday, Nineteenth Week, John 10: 19-30.

19 There arose a division again among the Jews because of
20 these words. And many of them said, He hath a devil,
21 and is mad; why hear ye him? Others said, These are
not the sayings of one possessed with a devil. Can a devil
open the eyes of the blind?
22 And it was the feast of the dedication at Jerusalem: it
23 was winter; and Jesus was walking in the temple in
24 Solomon's porch. The Jews therefore came round about
him, and said unto him, How long dost thou hold us in
25 suspense? If thou art the Christ, tell us plainly. Jesus
answered them, I told you, and ye believe not: the works
that I do in my Father's name, these bear witness of
26 me. But ye believe not, because ye are not of my sheep.
27 My sheep hear my voice, and I know them, and they
28 follow me: and I give unto them eternal life; and they
shall never perish, and no one shall snatch them out of my
29 hand. My Father, which hath given *them* unto me, is
greater than all; and no one is able to snatch *them* out of
30 the Father's hand. I and the Father are one.

After some months of absence Jesus comes back to the city and again lectures in the temple corridors. Many are surmising that he is a Messianic aspirant and the authorities try to draw him out on the subject. Jesus refuses to make a Messianic declaration. He tells them that the main thing is to see in his character and his words evidence that God has sent him. Any who attach themselves to him as One-Sent-from-God—no matter whether Messiah or not—will be led into lasting life. He can bring them to God in such a way that none can get them away from God. The synagogue authorities, by their persecution of the blind beggar during the months since Jesus left him, have tried to tear him out of the hands of God, out of the keeping of Jesus, who is so direct and complete a revelation of the Father as to be one with Him. But they will not let him go.

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths, its flow
May richer, fuller be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be."

Matheson.

Friday, Nineteenth Week, John 10: 31-42.

31 The Jews took up stones again to stone him. Jesus
32 answered them, Many good works have I shewed you
from the Father; for which of those works do ye stone
33 me? The Jews answered him, For a good work we stone
thee not, but for blasphemy; and because that thou, being
34 a man, makest thyself God. Jesus answered them, Is it
35 not written in your law, I said, Ye are gods? If he
called them gods, unto whom the word of God came (and
36 the scripture cannot be broken), say ye of him, whom
the Father sanctified and sent into the world, Thou blas-
37 phemest; because I said I am *the* Son of God? If I do
38 not the works of my Father, believe me not. But if I do
them, though ye believe not me, believe the works: that
ye may know and understand that the Father is in me,
39 and I in the Father. They sought again to take him:
and he went forth out of their hand.
40 And he went away again beyond Jordan into the place
where John was at the first baptizing; and there he abode.
41 And many came unto him; and they said, John indeed
did no sign: but all things whatsoever John spake of this
42 man were true. And many believed on him there.

Although Jesus had not explicitly and formally declared his Messiahship (10:24) he spoke of the closeness

of his inner relationship to the Father in terms that his critics called blasphemous. He defended himself by an argument from the Scriptures of which his critics considered themselves to be the custodians and authoritative expounders. In these Scriptures human judges, to whom God's word came and whose verdicts consequently were supposed to express God's judgment, are called "gods" (Ps. 8:82). How much more properly might he to whom God's word of judgment, in far larger sense, had come, call himself by the lesser title "Son of God"! His ultimate appeal in support of his consciousness of special relationship to God is to his disposition and his deeds. He is able to do the "works of God."

O Lord, may I have the disposition to believe gladly every good thing for which there is suitable evidence and to act in accordance with my belief.

Saturday, Nineteenth Week, Luke 11: 1-10.

1 And it came to pass, as he was praying in a certain
place, that when he ceased, one of his disciples said unto
him, Lord, teach us to pray, even as John also taught his
2 disciples. And he said unto them, When ye pray, say,
Father, Hallowed be thy name. Thy kingdom come.
3 Give us day by day our daily bread. And forgive us our
4 sins; for we ourselves also forgive every one that is in-
debted to us. And bring us not into temptation.
5 And he said unto them, Which of you shall have a
friend, and shall go unto him at midnight, and say to
6 him, Friend, lend me three loaves; for a friend of mine is
come to me from a journey, and I have nothing to set
7 before him; and he from within shall answer and say,
Trouble me not: the door is now shut, and my children
8 are with me in bed; I cannot rise and give thee? I say
unto you, Though he will not rise and give him, because
he is his friend, yet because of his importunity he will
9 arise and give him as many as he needeth. And I say
unto you, Ask, and it shall be given you; seek, and ye
10 shall find; knock, and it shall be opened unto you. For
every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.

The disciples of John the Baptist had evidently been taught by him many forms of prayer. They were disappointed to find that Jesus did not follow John's example in this particular, and urged him to do so. Jesus mentioned once more certain great topics for prayer which he seems to have given to his disciples earlier. Then he proceeded to put the whole subject of prayer on the basis of friendship. A friendly man may get something from his Divine Friend for one of his human friends. One of

his human friends is in need of something which the man himself is out of, but he will go to his Divine Friend and get it for him. Only in the case of the Divine Friend there is no sleepiness to overcome!

O Lord, may my heart grow ever stronger in friendliness, so that its frequent prayers shall be for something with which to meet the needs of others.

Sunday, Twentieth Week, Luke 12: 13-21.

13 And one out of the multitude said unto him, Master, bid
14 my brother divide the inheritance with me. But he said
unto him, Man, who made me a judge or a divider over
15 you? And he said unto them, Take heed, and keep your-
selves from all covetousness: for a man's life consisteth
not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground
17 of a certain rich man brought forth plentifully: and he
reasoned within himself, saying, What shall I do, be-
18 cause I have not where to bestow my fruits? And he
said, This will I do: I will pull down my barns, and build
greater; and there will I bestow all my corn and my
19 goods. And I will say to my soul, Soul, thou hast much
goods laid up for many years; take thine ease, eat, drink,
20 be merry. But God said unto him, Thou foolish one, this
night is thy soul required of thee; and the things which
21 thou hast prepared, whose shall they be? So is he that
layeth up treasure for himself, and is not rich toward
God.

This is the tragic story of a Syrian farmer who tried to satisfy his soul with things instead of with friendships. He ought to have been "rich toward God." He ought to have given to God out of a friendly heart great gifts of obedient devotion that would have made him a blessing to all his neighbors. His soul could not thrive on things, although his barns overflowed with them. So when God called for his soul—for himself—he had only a starved, emaciated self to present. His shabby personality went out from the midst of "all these things" and left them to be quarreled over by his heirs. God called him by a name that he had never heard applied to him by his neighbors! The shrewd, successful business man had committed a colossal blunder! He had tried to make life consist in an "abundance of things." In his multiplicity of things he missed the simple vastness of life.

"As the marsh-hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God."
Sidney Lanier, The Marshes of Glynn.

Monday, Twentieth Week, Luke 13: 1-9.

1 Now there were some present at that very season which
told him of the Galilæans, whose blood Pilate had mingled
2 with their sacrifices. And he answered and said unto them,
Think ye that these Galilæans were sinners above all the
3 Galilæans, because they have suffered these things? I
tell you, Nay: but, except ye repent, ye shall all in like
4 manner perish. Or those eighteen, upon whom the tower
in Siloam fell, and killed them, think ye that they were
offenders above all the men that dwell in Jerusalem?
5 I tell you, Nay: but, except ye repent, ye shall all like-
wise perish.
6 And he spake this parable; A certain man had a fig
tree planted in his vineyard; and he came seeking fruit
7 thereon, and found none. And he said unto the vine-
dresser, Behold, these three years I come seeking fruit
on this fig tree, and find none: cut it down; why doth it
8 also cumber the ground? And he answering saith unto
him, Lord, let it alone this year also, till I shall dig about
9 it, and dung it: and if it bear fruit thenceforth, *well;*
but if not, thou shalt cut it down.

Jesus' soul became strenuous as he experienced more and more of the well-satisfied selfishness of the rich farmers and the obtuse hate of the selfish ecclesiastics. The disaster at Siloam and the horrible death of a group of Galileans, executed by the procurator's soldiers while they were in the midst of making arrangements with the priests for sacrifices, had stirred the country. People felt that these men must have been great sinners to be overtaken by such a fate. But Jesus bade all the people read their possible doom in these events. They were like an orchard tree in its last stage of probation. Its owner is about ready to destroy it. The nation is living under a suspended sentence. Will it see in him its God-sent Deliverer?

O Lord, may my soul be aroused to see the terrible consequences of selfishness in the personality of the selfish man.

Tuesday, Twentieth Week, Luke 13: 10-17.

10 And he was teaching in one of the synagogues on the
11 sabbath day. And behold, a woman which had a spirit of
infirmity eighteen years; and she was bowed together, and
12 could in no wise lift herself up. And when Jesus saw
her, he called her, and said to her, Woman, thou art
13 loosed from thine infirmity. And he laid his hands upon
her: and immediately she was made straight, and glori-
14 fied God. And the ruler of the synagogue, being moved
with indignation because Jesus had healed on the sab-
bath, answered and said to the multitude, There are six
days in which men ought to work: in them therefore come
15 and be healed, and not on the day of the sabbath. But

the Lord answered him, and said, Ye hypocrites, doth not
each one of you on the sabbath loose his ox or his ass
16 from the stall, and lead him away to watering? And
ought not this woman, being a daughter of Abraham,
whom Satan had bound, lo, *these* eighteen years, to have
been loosed from this bond on the day of the sabbath?
17 And as he said these things, all his adversaries were put
to shame: and all the multitude rejoiced for all the glori-
ous things that were done by him.

The hard selfishness of the dominant religious conceptions of the day came to light in the conduct of a certain synagogue president. A woman received relief from a terrible affliction of eighteen years' duration on the Sabbath at the time of the synagogue service. The president became very angry. He arose in the service and ordered the congregation to see to it that no more cripples were brought to the synagogue for healing on Sabbath days. Jesus faced him down on the spot and told him that people showed more kindness to their cattle than he did to this poor woman. The people saw the point and were glad to have the president's hard heart openly rebuked.

O Lord, keep me from cherishing any artificial religious ideas. May my religious ideals be in true accord with the real interests of men.

Wednesday, Twentieth Week, Luke 14: 1-6.

1 And it came to pass, when he went into the house of
one of the rulers of the Pharisees on a sabbath to eat
2 bread, that they were watching him. And behold, there
3 was before him a certain man which had the dropsy. And
Jesus answering spake unto the lawyers and Pharisees,
4 saying, Is it lawful to heal on the sabbath, or not? But
they held their peace. And he took him, and healed him,
5 and let him go. And he said unto them, Which of you
shall have an ass or an ox fallen into a well, and will
6 not straightway draw him up on a sabbath day? And
they could not answer again unto these things.

The religious authorities seem to have presented Jesus a test case at a private dinner party, where such exact evidence could be secured by influential men themselves as would make no resort to hearsay necessary. Perhaps also it was somewhat difficult to induce common people to testify against him. Jesus took no pains to avoid the issue. It was important to bring out the real essence of religion, and he therefore distinctly accepted the challenge. He made them see that the fundamental question is: How valuable is a man? As valuable as a sheep? It is this question that keeps coming up with each new

generation as civilization advances, and receives an ever-enlarging answer.

How valuable is a man? May his life be subjected to unnecessary hazards in factory and railroad, in tenement house or sweat shop? May he be kept in ignorance of the great religious truths that have come into the world through Jesus Christ?

Thursday, Twentieth Week, Luke 14: 7-14.

7 And he spake a parable unto those which were bidden,
when he marked how they chose out the chief seats; say-
8 ing unto them, When thou art bidden of any man to a
marriage feast, sit not down in the chief seat; lest haply
a more honourable man than thou be bidden of him,
9 and he that bade thee and him shall come and say to
thee, Give this man place; and then thou shalt begin with
10 shame to take the lowest place. But when thou art bidden,
go and sit down in the lowest place; that when he that
hath bidden thee cometh, he may say to thee, Friend,
go up higher: then shalt thou have glory in the presence
11 of all that sit at meat with thee. For every one that
exalteth himself shall be humbled; and he that humbleth
himself shall be exalted.
12 And he said to him also that had bidden him, When
thou makest a dinner or a supper, call not thy friends,
nor thy brethren, nor thy kinsmen, nor rich neighbours;
lest haply they also bid thee again, and a recompense be
13 made thee. But when thou makest a feast, bid the poor,
14 the maimed, the lame, the blind: and thou shalt be blessed;
because they have not *wherewith* to recompense thee: for
thou shalt be recompensed in the resurrection of the just.

The social life of men received appreciative emphasis from Jesus. He was not, as he himself noted, an ascetic like his friend John the Baptist. But he protested against debasing the high function of the social instinct by making it serve selfish ends. When a company assembles to eat together as a symbol of friendliness there should be no rivalry. Neither should social courtesies be made a means of barter by which to secure social promotion. Hospitality should be exercised as an expression of good will, of desire to share with another the social values of the home.

"Thou shalt be recompensed in the resurrection of the just." The great satisfactions of the New Order will belong to those who have tried to help other men up. The satisfaction will consist in seeing what other men have been helped to become and in the mutual friendships which will result.

Friday, Twentieth Week, Luke 14: 25-35.

25 Now there went with him great multitudes: and he
26 turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his
27 own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after
28 me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count
29 the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to
30 finish, all that behold begin to mock him, saying, This
31 man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him
32 with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh con-
33 ditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my
34 disciple. Salt therefore is good: but if even the salt have
35 lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

As Jesus began to close in upon the hard selfishness of the nation he realized how much it would cost to take all selfishness out of the heart of the world. The multitudes that were so enthusiastically following him as the prophet of "better times" had no sufficient appreciation of the tremendous moral task before him. He tried to shock them into some sense of it by describing in the strongest possible way the sacrifices that would have to be made by those who should really set themselves resolutely against all selfish disregard of the interests of men. It would often make the members of a man's own family to be his enemies, for he might find himself opposing them in some selfish project very dear to them.

O Lord, grant that I may be "able to finish," that I may not stop short or fall by the way before I have gone to the end of thy purpose for me.

Saturday, Twentieth Week, Luke 15: 1-10.

1 Now all the publicans and sinners were drawing near
2 unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, saying, What
4 man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5 And when he hath found it, he layeth it on his shoulders,
6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was

7 lost. I say unto you, that even so there shall be joy in
heaven over one sinner that repenteth, *more* than over
ninety and nine righteous persons, which need no re-
pentance.
8 Or what woman having ten pieces of silver, if she lose
one piece, doth not light a lamp, and sweep the house, and
9 seek diligently until she find it? And when she hath
found it, she calleth together her friends and neighbours,
saying, Rejoice with me, for I have found the piece which
10 I had lost. Even so, I say unto you, there is joy in the
presence of the angels of God over one sinner that re-
penteth.

As Jesus gave himself in unselfish love to the outcast classes he began to experience the hostility he had warned his followers they must expect. "The scribes and the Pharisees murmured." In defense he went back to his old illustration. He was only doing for a man what any good shepherd would do for a sheep that was being lost out of the flock to which it belonged. When some selfish man was going off in perilous loneliness away from the body of men to which he belonged—as the publicans and sinners were doing—Jesus would go out after him, lay his hand on his shoulder, eat with him, live with him until he could bring him back again to his rightful place among the Men-of-Good-Will. Such a result would fill all heaven with joy—but the Pharisee criticised it!

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

" 'Lord, whence are those blood-drops all the way,
That mark out the mountain's track?'
'They were shed for one who had gone astray
Ere the shepherd could bring him back.'
'Lord, whence are thy hands so rent and torn?'
'They are pierced tonight by many a thorn.' "

E. C. Clephane.

Sunday, Twenty-first Week, Luke 15: 11-24.

11 And he said, A certain man had two sons: and the
12 younger of them said to his father, Father, give me the
portion of *thy* substance that falleth to me. And he
13 divided unto them his living. And not many days after
the younger son gathered all together, and took his jour-
ney into a far country; and there he wasted his substance
14 with riotous living. And when he had spent all, there
arose a mighty famine in that country; and he began to
15 be in want. And he went and joined himself to one of
the citizens of that country; and he sent him into his
16 fields to feed swine. And he would fain have been filled
with the husks that the swine did eat: and no man gave
17 unto him. But when he came to himself he said, How
many hired servants of my father's have bread enough

18 and to spare, and I perish here with hunger! I will arise
and go to my father, and will say unto him, Father, I
19 have sinned against heaven, and in thy sight: I am no
more worthy to be called thy son: make me as one of
20 thy hired servants. And he arose, and came to his father.
But while he was yet afar off, his father saw him, and
was moved with compassion, and ran, and fell on his
21 neck, and kissed him. And the son said unto him, Father,
I have sinned against heaven, and in thy sight: I am no
22 more worthy to be called thy son. But the father said
to his servants, Bring forth quickly the best robe, and
put it on him; and put a ring on his hand, and shoes on
23 his feet: and bring the fatted calf, *and* kill it, and let us
24 eat, and make merry: for this my son was dead, and is
alive again; he was lost, and is found. And they began
to be merry.

Here is no longer parable from the life of shepherd or fruit grower, but a tragedy in real life. A father was losing his son. His son was slipping away from those to whom he belonged and was in danger of never getting back. The son began to experience the bitter consequences of being lost. He found himself "out of place." He was meant by nature for father and home and useful work, but now he was without all of these. He was reduced to that from which all his nature violently revolted. But he was getting used to it, until one day he came to his senses and determined to go where he belonged. The beauty of the story is that his father met him far out on the homeward road, kissed him, and kissed him, and kissed him again, clothed him, loved him back into health and worthy occupation.

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in his justice
Which is more than liberty.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior,
There is healing in his blood."

Frederick W. Faber.

Monday, Twenty-first Week, Luke 15: 25-32.

25 Now his elder son was in the field: and as he came and
drew nigh to the house, he heard music and dancing.
26 And he called to him one of the servants, and inquired
27 what these things might be. And he said unto him, Thy
brother is come; and thy father hath killed the fatted calf,
28 because he hath received him safe and sound. But he
was angry, and would not go in: and his father came out,
29 and entreated him. But he answered and said to his
father, Lo, these many years do I serve thee, and I never
transgressed a commandment of thine: and *yet* thou never
gavest me a kid, that I might make merry with my friends:

30 but when this thy son came, which hath devoured thy
living with harlots, thou killedst for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and
32 all that is mine is thine. But it was meet to make merry
and be glad: for this thy brother was dead, and is alive
again; and *was* lost, and is found.

There was a person about the place who was not glad that his father had found his son. The trouble with this person was that he had no true sense of brotherhood. He ought to have leaped into the center of rejoicing and put his arms around his brother. He ought to have said, "My brother was lost, and is found!" But instead he began to talk in a way that showed him to have long been out of sympathy with his father. He was just as much dissatisfied with home life as his brother had been, but he lacked the frank spontaneity that had led his brother to confess it and leave. Life is a process that will ultimately reveal the full inner soul of a man, and now a crisis had come in which he could not help revealing his real disposition. The Pharisees were to discover here how their attitude toward "publicans and sinners" contrasted with that of God, the heavenly Father!

May the intelligence that men anywhere in the earth are turning to God be to me good news that shall stir my heart to instant thanksgiving.

Tuesday, Twenty-first Week, Luke 16: 1-9.

1 And he said also unto the disciples, There was a certain
rich man, which had a steward; and the same was accused
2 unto him that he was wasting his goods. And he called
him, and said unto him, What is this that I hear of thee?
render the account of thy stewardship; for thou canst be
3 no longer steward. And the steward said within himself,
What shall I do, seeing that my lord taketh away the
stewardship from me? I have not strength to dig; to beg
4 I am ashamed. I am resolved what to do, that, when I
am put out of the stewardship, they may receive me into
5 their houses. And calling to him each one of his lord's
debtors, he said to the first, How much owest thou
6 unto my lord? And he said, A hundred measures of oil.
And he said unto him, Take thy bond, and sit down
7 quickly and write fifty. Then said he to another, And
how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and
8 write fourscore. And his lord commended the unrighteous
steward because he had done wisely: for the sons of this
world are for their own generation wiser than the sons
9 of the light. And I say unto you, Make to yourselves
friends by means of the mammon of unrighteousness;
that, when it shall fail, they may receive you into the
eternal tabernacles.

Now Jesus turns away from the Pharisees, who had criticised him for associating with the despised tax-collectors, and gives the collectors themselves a lesson on the proper use of money. The lesson was given in terms easy for them to understand. They had had experience with such stewards as the one described in the story! The point of the story was, as Jesus clearly points out, that a man should so use his money as to prepare the way for everlasting friendships. Not for such spurious, short-lived friendships as were those made by "the prodigal son" in his flush period! Money—popularly called the "mammon," or god, of the unrighteous—could be used for helping men in kindly ways up into everlasting righteousness of character. Then when the time should come at death for a man to leave his money behind him, he could pass out into eternity in company with everlasting friends!

> "For life, with all it yields of joy and woe,
> And hope and fear—believe the aged friend—
> Is just our chance o' the prize of learning love,
> How love might be, hath been indeed, and is;
> And that we hold henceforth to the uttermost
> Such prize despite the envy of the world,
> And, having gained truth, keep truth; that is all."
> *Browning*, "A Death in the Desert."

Wednesday, Twenty-first Week, Luke 16: 10-14.

10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is un-
11 righteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will com-
12 mit to your trust the true *riches?* And if ye have not been faithful in that which is another's, who will give
13 you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

Jesus regards money as a comparatively low form of power—"that which is little"—by the right use of which a man may prepare himself to be trusted with higher forms of power. By the right use of money Jesus means the friendly use of money.

Money is in some sense "another's." It is certain to go to others after its present possessor's death. If its present possessor has not learned to use it in a friendly way, how can a conscientious God trust him with some more permanent form of power? He would be pretty sure to use

it in an unfriendly way! He would use it against God's great plan for universal friendliness.

Money, because of the material things it can buy, the political influence and the social prestige that its possession facilitates, becomes an efficient minister to selfishness, and therefore a great enemy of friendliness. The remedy is to begin to use it, as soon as one has even a little of it, in friendly ways.

Thursday, Twenty-first Week, Luke 16: 19-31.

19 Now there was a certain rich man, and he was clothed
in purple and fine linen, faring sumptuously every day:
20 and a certain beggar named Lazarus was laid at his
21 gate, full of sores, and desiring to be fed with the *crumbs*
that fell from the rich man's table; yea, even the dogs
22 came and licked his sores. And it came to pass, that
the beggar died, and that he was carried away by the
angels into Abraham's bosom: and the rich man also
23 died, and was buried. And in Hades he lifted up his
eyes, being in torments, and seeth Abraham afar off,
24 and Lazarus in his bosom. And he cried and said,
Father Abraham, have mercy on me, and send Lazarus,
that he may dip the tip of his finger in water, and cool
25 my tongue; for I am in anguish in this flame. But
Abraham said, Son, remember that thou in thy lifetime
receivedst thy good things, and Lazarus in like manner
evil things: but now here he is comforted, and thou art
26 in anguish. And beside all this, between us and you
there is a great gulf fixed, that they which would pass
from hence to you may not be able, and that none may
27 cross over from thence to us. And he said, I pray thee
therefore, father, that thou wouldest send him to my
28 father's house; for I have five brethren; that he may tes-
tify unto them, lest they also come into this place of tor-
29 ment. But Abraham saith, They have Moses and the
30 prophets; let them hear them. And he said, Nay, father
Abraham: but if one go to them from the dead, they will
31 repent. And he said unto him, If they hear not Moses
and the prophets, neither will they be persuaded, if one
rise from the dead.

In a strikingly dramatic way Jesus pictures the future of a man who refused to use his money in a friendly spirit and insisted on spending it on himself. He let a hungry, sick man lie unbefriended at his very gate, while he and his rich guests passed in and out at daily banquets. The prodigal son would hardly have been guilty of such conduct in the days when he was out of sympathy with his father, although the man in the present picture was probably a more "respectable" person than the prodigal. In any case the awful fact is that this man had no friends in the long life to come. He would have appreciated the friendship of even the sick beggar! He had

incapacitated himself for friendship. Even now he is not conscious that friendship is his chief need. It is the lack of something to gratify the physical appetite he used to pamper that chiefly troubles him!

O Lord, help me to see a potential friend in every man I meet.

Friday, Twenty-first Week, Luke 17: 5-10.

5 And the apostles said unto the Lord, Increase our
6 faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and
7 it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come
8 straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken;
9 and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were com-
10 manded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

The disciples seem to have felt that more "faith" was necessary to the accomplishment of the glorious deeds they were ambitious to perform as distinguished officials in the new Empire! Jesus warned them that it was not more faith, but a better quality of faith, that they needed. A very little of the genuine thing would accomplish startling results. A prime characteristic of genuine faith was humility—a characteristic not yet very pronounced in their lives. They needed to feel that their very best would give them no reason for pride. It would simply be what was due.

O Lord, help me in humility of spirit to do my best and utmost in the place I now occupy. Give me from time to time uplifting assurance that in this way I am growing into the faith that can overcome imposing obstacles and bring to pass results apparently impossible.

Saturday, Twenty-first Week, John 11: 1-16.

1 Now a certain man was sick, Lazarus of Bethany, of
2 the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was
3 sick. The sisters therefore sent unto him, saying, Lord,
4 behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified
5 thereby. Now Jesus loved Martha, and her sister, and

6 Lazarus. When therefore he heard that he was sick, he
abode at that time two days in the place where he was.
7 Then after this he saith to the disciples, Let us go into
8 Judæa again. The disciples say unto him, Rabbi, the Jews
were but now seeking to stone thee; and goest thou
9 thither again? Jesus answered, Are there not twelve
hours in the day? If a man walk in the day, he stum-
10 bleth not, because he seeth the light of this world. But if
a man walk in the night, he stumbleth, because the light
11 is not in him. These things spake he: and after this he
saith unto them, Our friend Lazarus is fallen asleep; but
12 I go, that I may awake him out of sleep. The disciples
therefore said unto him, Lord, if he is fallen asleep,
13 he will recover. Now Jesus had spoken of his death:
but they thought that he spake of taking rest in sleep.
14 Then Jesus therefore said unto them plainly, Lazarus is
15 dead. And I am glad for your sakes that I was not
there, to the intent ye may believe; nevertheless let us go
16 unto him. Thomas therefore, who is called Didymus,
said unto his fellow-disciples, Let us also go, that we
may die with him.

A message reaches Jesus in the quiet spot beyond Jordan where his friend John the Baptist had worked so successfully earlier and where the population now appreciates Jesus. (10:40-42.) It is a message from three of his friends who are in distress. They do not presume to ask him to come back among those who have recently tried to kill him. They simply send word that a friend is sick, and wait to see whether this will not bring him. For two days Jesus does not hear the inner voice telling him to go. But finally it speaks in such a way as to assure him that he may go without fear of pitfalls.

O Lord, I do not know into what unexpected distress and terrifying sorrow a single hour may bring me. I only know that in any need I may turn to Thee and find Thee now not far away beyond Jordan, but close at hand.

Sunday, Twenty-second Week, John 11: 17-27.

17 So when Jesus came, he found that he had been in the
18 tomb four days already. Now Bethany was nigh unto
19 Jerusalem, about fifteen furlongs off; and many of the
Jews had come to Martha and Mary, to console them
20 concerning their brother. Martha therefore, when she
heard that Jesus was coming, went and met him: but
21 Mary still sat in the house. Martha therefore said unto
Jesus, Lord, if thou hadst been here, my brother had
22 not died. And even now I know that, whatsoever thou
23 shalt ask of God, God will give thee. Jesus saith unto
24 her, Thy brother shall rise again. Martha said unto him,
I know that he shall rise again in the resurrection at the
25 last day. Jesus said unto her, I am the resurrection, and
the life: he that believeth on me, though he die, yet shall
26 he live: and whosoever liveth and believeth on me shall
27 never die. Believest thou this? She saith unto him,
Yea, Lord: I have believed that thou art the Christ, the
Son of God, *even* he that cometh into the world.

When Jesus arrived he found the sisters in desperate sorrow. The brother upon whom perhaps they depended for support was dead and in his grave. Yet Jesus was full of hope. He knew that he was superior to death, that unconquerable life throbbed in him. For any friend of his, bound to him by the strong bond of loving faith, death could be only an incident in eternal life. He could and would carry his friend on with him into deathless life. Whatever he should ask of God these Bethany friends felt sure God would give him. They had heard him pray in their home. What he asked God to give him was his friends in an endless life. "Father, I desire that they also whom thou hast given me be with me where I am." (17:24.)

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,

"Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet:

"And we shall sit at endless feast,
Enjoying each the other's good:
What vaster dream can hit the mood
Of love on earth?"

***Tennyson*, "In Memoriam."**

Monday, Twenty-second Week, John 11: 28-44.

28 And when she had said this, she went away, and called
Mary her sister secretly, saying, The Master is here,
29 and calleth thee. And she, when she heard it, arose
30 quickly, and went unto him. (Now Jesus was not yet
come into the village, but was still in the place where
31 Martha met him.) The Jews then which were with her
in the house, and were comforting her, when they saw
Mary, that she rose up quickly and went out, followed
her, supposing that she was going unto the tomb to
32 weep there. Mary therefore, when she came where Jesus
was, and saw him, fell down at his feet, saying unto him,
Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her weeping, and the Jews *also*
weeping which came with her, he groaned in the spirit,
34 and was troubled, and said, Where have ye laid him?
35 They say unto him, Lord, come and see. Jesus wept.
36 The Jews therefore said, Behold how he loved him!
37 some of them said, Could not this man, which opened the
eyes of him that was blind, have caused that this man
38 also should not die? Jesus therefore again groaning in
himself cometh to the tomb. Now it was a cave, and a
39 stone lay against it. Jesus saith, Take ye away the stone.
Martha, the sister of him that was dead, saith unto him,
Lord, by this time he stinketh: for he hath been *dead*
40 four days. Jesus saith unto her, Said I not unto thee,
that, if thou believedst, thou shouldest see the glory
41 of God? So they took away the stone. And Jesus lifted

up his eyes, and said, Father, I thank thee that thou
42 heardest me. And I knew that thou hearest me always:
but because of the multitude which standeth around I said
43 it, that they may believe that thou didst send me. And
when he had thus spoken, he cried with a loud voice,
44 Lazarus, come forth. He that was dead came forth,
bound hand and foot with grave-clothes; and his face was
bound about with a napkin. Jesus saith unto them, Loose
him, and let him go.

Evidently Jesus had prayed for his friend before he started for Bethany and had received inner assurance that his prayer was granted. The process of death had even then been arrested by his Heavenly Father. Now he stands at the door of the burial chamber desirous to make it evident to all, through open prayer, that it is the Heavenly Father who is about to do the mighty deed. Then the friendly voice of Jesus sounds in the burial chamber and revives the spirit of him who had been laid away as dead. Lazarus hears the familiar voice of his friend and comes out to rejoin the circle of loved ones.

In the long evolution of life the highest point is touched when friendly men dare to reach out after more of friendly life beyond the apparent hopelessness of death.

Tuesday, Twenty-second Week, John 11: 45-54.

45 Many therefore of the Jews, which came to Mary and
46 beheld that which he did, believed on him. But some of
them went away to the Pharisees, and told them the
things which Jesus had done.
47 The chief priests therefore and the Pharisees gathered
a council, and said, What do we? for this man doeth
48 many signs. If we let him thus alone, all men will be-
49 lieve on him: and the Romans will come and take away
both our place and our nation. But a certain one of
them, Caiaphas, being high priest that year, said unto
50 them, Ye know nothing at all, nor do ye take account that
it is expedient for you that one man should die for the
51 people, and that the whole nation perish not. Now this
he said not of himself: but being high priest that year,
52 he prophesied that Jesus should die for the nation; and
not for the nation only, but that he might also gather
together into one the children of God that are scattered
53 abroad. So from that day forth they took counsel that
they might put him to death.
54 Jesus therefore walked no more openly among the
Jews, but departed thence into the country near to the
wilderness, into a city called Ephraim; and there he
tarried with the disciples.

It was a happy group that gathered in the Bethany home that evening! A companion picture in dark contrast was the group of dignified priests and rabbis who sat in shrewd and solemn council that night planning what to do next. It was clear to them by this time that Jesus'

success meant their overthrow. He did not stand with Pharisees or priests. Rather than let him lead the people away after him in some foolish uprising that would bring the wrath of the Romans upon them and deprive both rabbi and priest of prestige and leadership, they would better kill him.

This was not the last time that men shrewd in politics and ecclesiasticism would fail to appreciate the strength of a great moral movement. There is an indestructible vitality in any movement that rests on righteousness. The irresistible development of life is toward righteousness.

Wednesday, Twenty-second Week, Luke 17: 11-19.

11 And it came to pass, as they were on the way to Jeru-
salem, that he was passing through the midst of Samaria
12 and Galilee. And as he entered into a certain village,
there met him ten men that were lepers, which stood afar
13 off: and they lifted up their voices, saying, Jesus, Master,
14 have mercy on us. And when he saw them, he said
unto them, Go and shew yourselves unto the priests.
And it came to pass, as they went, they were cleansed.
15 And one of them, when he saw that he was healed,
16 turned back, with a loud voice glorifying God; and he
fell upon his face at his feet, giving him thanks: and he
17 was a Samaritan. And Jesus answering said, Were not
18 the ten cleansed? but where are the nine? Were there
none found that returned to give glory to God, save this
19 stranger? And he said unto him, Arise, and go thy way:
thy faith hath made thee whole.

Jesus' fame had penetrated into the leper world. When therefore some one called out to this group of lepers that the man passing by was Jesus, they instantly began vociferously to shout for help: "Jesus, Master, have mercy on us." Their cry stirred Jesus' spirit. He bore them up to the Heavenly Father in confident inquiry, and then told them to report at Jerusalem for the certificates of health that they would find themselves entitled to receive. On the journey the leprous spots began to disappear! One of the group detached himself from the rest, hurried back to the place where he had last seen Jesus, found him and fell upon the ground at his feet in profound gratitude.

This Samaritan had perhaps been trained in childhood to appreciate a favor. It is hard to break up the habit of selfish satisfaction in one's own good fortune, the habit of failing to seek out appreciatively the source of the good fortune.

Questions for Closer Study of the Readings in Section V

Among the many topics inviting special study in the readings of this month, perhaps the most fundamental are the following:

1. God's feeling towards those that are getting lost (Luke 15). What is it to be lost? Lost to whom or to what? What are the signs of it in the individual life? What is it to "find" men? How did Jesus "find" men? How may his disciples best carry on his work of "finding" men? Is it possible to detect in the ordinary phenomena of life any indication of God's feeling about those that are getting lost?

In this connection Jesus' conception of social life may be studied. What use would he make of the home, and the opportunities of social life for "finding" men? (Luke 14).

Also in the same connection one may appropriately study Jesus' teaching about the use of money (Luke 16). What motive should regulate one's use of his money? What are the best practical ways of using money for the advantage of others? Why is the possession of money a source of danger?

Compare also in this connection Jesus' attitude towards the man who was getting lost with that of the ecclesiasticism of his day (John 9:1—10:39). Are there in modern society any classes ordinarily thought of as surely "lost," like the blind man (John 9:1-2), who might, like him, prove to be all ready for recovery? Try, in imagination, to go through your community, person by person, with the probable feelings of Jesus about each. Would he find any of them ready to "follow" him who have not been attracted to the church service, and who have not been attractive to the church?

2. Jesus' attitude toward death (John 11). In the light of Jesus' words and action, how ought one to feel about death? Why should he feel so? How may one best realize in actual experience the ideas which he theoretically holds regarding death—either his own prospective death or the death of his friends?

SECTION VI

Answering Hard Questions

Thursday, Twenty-second Week, Luke 18: 1-8.

1 And he spake a parable unto them to the end that they
2 ought always to pray, and not to faint; saying, There was
in a city a judge, which feared not God, and regarded not
3 man: and there was a widow in that city; and she came
oft unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said
within himself, Though I fear not God, nor regard man;
5 yet because this widow troubleth me, I will avenge her,
6 lest she wear me out by her continual coming. And the
7 Lord said, Hear what the unrighteous judge saith. And
shall not God avenge his elect, which cry to him day and
8 night, and he is longsuffering over them? I say unto you,
that he will avenge them speedily. Howbeit when the Son
of man cometh, shall he find faith on the earth?

This is a paragraph for those who find themselves in sore and unremitting distress because of their adherence to what is right. They will be tempted to think that God has forgotten them or does not care to help them. But even a corrupt judge, a grafter, will issue a righteous decision in response to continued presentation of the case, although there is "nothing in it" for him. How much more may we be sure that the Heavenly Father's heart is moved by every cry of his children and that he will come as speedily as may be to their relief. If there be delay we may be sure it is due to no unconcern on his part. Persecutions will indeed be almost bitter enough to drive faith out of the earth!

O Lord, give me the grace of patience, the power to keep cool and hopeful in a situation that is tense and dangerous.

Friday, Twenty-second Week, Luke 18: 9-14.

9 And he spake also this parable unto certain which
trusted in themselves that they were righteous, and set
10 all others at nought: Two men went up into the temple

to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I
thank thee, that I am not as the rest of men, extortioners,
12 unjust, adulterers, or even as this publican. I fast twice
13 in the week; I give tithes of all that I get. But the
publican, standing afar off, would not lift up so much as
his eyes unto heaven, but smote his breast, saying, God,
14 be merciful to me a sinner. I say unto you, This man
went down to his house justified rather than the other:
for every one that exalteth himself shall be humbled; but
he that humbleth himself shall be exalted.

The most serious trouble with this man's spectacular piety in the temple corridor was his attitude towards other men. He "set all others at nought." He really thought that God set them at nought. He paraded his piety up and down before the throne of God under the impression that God felt an intense interest in him that he could not possibly feel in other men. God might cast a glance at this poor publican but nothing more. Jesus' estimate of the situation was very different. He knew that God's sympathy was stirred whenever any man in penitent good will looked up into his face.

"He that exalteth himself shall be humbled." This is a great law of life. Exalting one's self necessarily involves wishing some other man to be lower or less than one's self. Such a wish injures the personality of him who cherishes it. It degrades him.

Saturday, Twenty-second Week, Matt. 19: 3-9.

3 And there came unto him Pharisees, tempting him, and
saying, Is it lawful *for a man* to put away his wife for
4 every cause? And he answered and said, Have ye not
read, that he which made *them* from the beginning made
5 them male and female, and said, For this cause shall a
man leave his father and mother, and shall cleave to his
6 wife; and the twain shall become one flesh? So that
they are no more twain, but one flesh. What therefore
7 God hath joined together, let not man put asunder. They
say unto him, Why then did Moses command to give a
8 bill of divorcement, and to put *her* away? He saith unto
them, Moses for your hardness of heart suffered you to
put away your wives: but from the beginning it hath not
9 been so. And I say unto you, Whosoever shall put away
his wife, except for fornication, and shall marry another,
committeth adultery: and he that marrieth her when she
is put away committeth adultery.

Jesus here recognizes the fact that the ethical standard presented in the Scriptures is a progressive standard. It keeps pace with the developing moral sense of man as that sense increasingly responds to the presence of God's

Spirit in human life. An ethical requirement that answered in Moses' day would not do for a day of greater enlightenment. Perhaps the authorities hoped to get Jesus into trouble by leading him to criticise Herod's domestic scandals as John the Baptist had done!

To Jesus' mind the home was of central significance. It was an essential part of God's original ideal for humanity's highest development. The far-reaching sex relationship extending through all life had as its ultimate object the home. Any person or custom or institution which hurts the home strikes at that which God regards as essential to the accomplishment of his plan for humanity's highest development.

Sunday, Twenty-third Week, Matt. 19: 10-15.

10 The disciples say unto him, If the case of the man is so
11 with his wife, it is not expedient to marry. But he said
unto them, All men cannot receive this saying, but they
12 to whom it is given. For there are eunuchs, which were
so born from their mother's womb: and there are eunuchs,
which were made eunuchs by men: and there are eunuchs,
which made themselves eunuchs for the kingdom of
heaven's sake. He that is able to receive it, let him
receive it.
13 Then were there brought unto him little children, that
he should lay his hands on them, and pray: and the dis-
14 ciples rebuked them. But Jesus said, Suffer the little
children, and forbid them not, to come unto me: for of
15 such is the kingdom of heaven. And he laid his hands
on them, and departed thence.

As Jesus recognized in the home an integral feature of God's ideal for the life of men, so he correspondingly valued children as the product of the home. It seemed to the disciples that Jesus could scarcely feel justified in giving personal attention to the babies whose fond mothers coveted for them the prophet's touch. But Jesus saw in the mothers' disinterested affection for their children and in the simple straightforward affection of the children, so different from the complicated political aspirations with which his disciples were looking towards the New Era, exactly the spirit that he wanted to see prevail universally in his new kingdom of sincere good will.

"Father, I know that all my life
Is portioned out for me;
The changes that are sure to come,
I do not fear to see:
I ask Thee for a present mind,
Intent on pleasing Thee.

"I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

"I ask Thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified."

Anna L. Waring.

Monday, Twenty-third Week, Matt. 19: 16-22.

16 And behold, one came to him and said, Master, what
17 good thing shall I do, that I may have eternal life? And
he said unto him, Why askest thou me concerning that
which is good? One there is who is good: but if thou
18 wouldest enter into life, keep the commandments. He
saith unto him, Which? And Jesus said, Thou shalt not
kill, Thou shalt not commit adultery, Thou shalt not steal,
19 Thou shalt not bear false witness, Honour thy father and
thy mother: and, Thou shalt love thy neighbour as thyself.
20 The young man saith unto him, All these things have I
21 observed: what lack I yet? Jesus said unto him, If thou
wouldest be perfect, go, sell that thou hast, and give to
the poor, and thou shalt have treasure in heaven: and
22 come, follow me. But when the young man heard the
saying, he went away sorrowful: for he was one that had
great possessions.

This young man had really lived a good, respectable life. While so many of his contemporaries had simply pretended to be keeping the commandments, or had succeeded in legally evading them (cf. Matt. 15: 3-6), he had been sincere. Jesus appreciated this and looked on him with affectionate longing. He seemed to Jesus capable of taking a place with the Twelve as a leader in the New Order. He had, however, never gone the full length of interesting himself in other men, and Jesus now gave him his chance to do so. The young man failed to accept the chance. In a few brief moments Jesus succeeded in making him see himself. He cared more for the gratification of his own luxurious tastes than for the relief of the multitudes of poor men, women and children about him.

O Lord, make me ready to use myself and whatever I have in such a way as to help those less favored than myself. Show me how to do this under the changed conditions of modern life.

Tuesday, Twenty-third Week, Matt. 19: 23-29.

23 Then said Jesus unto his disciples, Verily I say unto
you, It is hard for a rich man to enter into the kingdom
24 of heaven. And again I say unto you, It is easier for a
camel to go through a needle's eye, than for a rich man to
25 enter into the kingdom of God. And when the disciples
heard it, they were astonished exceedingly, saying, Who
26 then can be saved? And Jesus looking upon *them* said
to them, With men this is impossible; but with God all
27 things are possible. Then answered Peter and said unto
him, Lo, we have left all, and followed thee; what then
28 shall we have? And Jesus said unto them, Verily I say
unto you, that ye which have followed me, in the regen-
eration when the Son of man shall sit on the throne of
his glory, ye also shall sit upon twelve thrones, judging
29 the twelve tribes of Israel. And every one that hath left
houses, or brethren, or sisters, or father, or mother, or
children, or lands, for my name's sake, shall receive a
hundredfold, and shall inherit eternal life.

Jesus considers it extremely difficult for a rich man to enter the Kingdom of God. A respectable rich man had just now decided that after all he did not care for a place in the New Order as Jesus conceived it. The reason for the difficulty is evident. Money gives a man the chance to gratify the selfish instincts of his nature and to develop them by gratifying them. But in the New Order the selfish instincts are subordinated to those that are unselfish. Money secures for a man the gratification of his appetites. It enables him to gratify his lust for arbitrary authority. A very rich man does not need to give a reason for his opinions! It makes him, so far as a certain class of conspicuous, though not really vital interests are concerned, independent and therefore disregardful of the other man. But the spirit of Jesus' New Order is that of sincere regard for the other man.

The rich man's only hope for himself is to use his riches in the interests of the other man.

Wednesday, Twenty-third Week, Matt. 19: 30 — 20: 16.

30 But many shall be last *that are* first; and first *that are*
1 last. For the kingdom of heaven is like unto a man that
is a householder, which went out early in the morning to
2 hire labourers into his vineyard. And when he had
agreed with the labourers for a penny a day, he sent them
3 into his vineyard. And he went out about the third hour,
4 and saw others standing in the marketplace idle; and to
them he said, Go ye also into the vineyard, and whatsoever
is right I will give you. And they went their way.
5 Again he went out about the sixth and the ninth hour,

6 and did likewise. And about the eleventh *hour* he went
out, and found others standing; and he saith unto them,
7 Why stand ye here all the day idle? They say unto him,
Because no man hath hired us. He saith unto them, Go
8 ye also into the vineyard. And when even was come,
the lord of the vineyard saith unto his steward, Call the
labourers, and pay them their hire, beginning from the
9 last unto the first. And when they came that *were hired*
about the eleventh hour, they received every man a penny.
10 And when the first came, they supposed that they would
receive more; and they likewise received every man a
11 penny. And when they received it, they murmured against
12 the householder, saying, These last have spent *but* one
hour, and thou hast made them equal unto us, which have
13 borne the burden of the day and the scorching heat. But
he answered and said to one of them, Friend, I do thee no
14 wrong: didst thou not agree with me for a penny? Take
up that which is thine, and go thy way; it is my will to
15 give unto this last, even as unto thee. Is it not lawful
for me to do what I will with mine own? or is thine eye
16 evil, because I am good? So the last shall be first, and
the first last.

This story illustrates the fact stated at its beginning and at its end, namely, that the last come first. Those who were hired last and who seemed to have least chance of receiving much were the first to be paid off and received more than people supposed they would. So in Jesus' situation the respectable rich who were generally thought to be most eligible for the New Order would see those far less popular going in before them. Some of the social outcasts had more real regard for the other man than the rich did, and were therefore more ready for the New Order.

Peter and the other disciples felt sure that they themselves had the first and best chance at the privileges and offices of the new state. There would be some unpleasant surprises in store for them unless they cultivated genuine regard for the other man!

O Lord, deliver me from presuming upon church membership or reputation, or upon anything except the growing good will that Thou would'st teach me.

Thursday, Twenty-third Week, Matt. 20: 17-28.

17 And as Jesus was going up to Jerusalem, he took the
twelve disciples apart, and in the way he said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall
be delivered unto the chief priests and scribes; and they
19 shall condemn him to death, and shall deliver him unto
the Gentiles to mock, and to scourge, and to crucify: and
the third day he shall be raised up.
20 Then came to him the mother of the sons of Zebedee
with her sons, worshipping *him,* and asking a certain

21 thing of him. And he said unto her, What wouldest thou?
She saith unto him, Command that these my two sons
may sit, one on thy right hand, and one on thy left hand,
22 in thy kingdom. But Jesus answered and said, Ye know
not what ye ask. Are ye able to drink the cup that I am
23 about to drink? They say unto him, We are able. He
saith unto them, My cup indeed ye shall drink: but to sit
on my right hand, and on *my* left hand, is not mine to
give, but *it is for them* for whom it hath been prepared
24 of my Father. And when the ten heard it, they were
25 moved with indignation concerning the two brethren. But
Jesus called them unto him, and said, Ye know that the
rulers of the Gentiles lord it over them, and their great
26 ones exercise authority over them. Not so shall it be
among you: but whosoever would become great among
27 you shall be your minister; and whosoever would be first
28 among you shall be your servant: even as the Son of man
came not to be ministered unto, but to minister, and to
give his life a ransom for many.

The Lord going up to the murderous city to his death; his followers going up to divide the spoils of office! The Leader bent on doing his utmost, even to the laying down of life for other men; his followers bent on making other men contribute to their prestige and comfort! Jesus had one idea of greatness; the disciples had another. The two ideas still contend for supremacy in the lives of men. The great man of the Jesus type is the man who really does something to liberate, or ransom, some fellow-man from bondage to limitations that prevent his being the man he might be. Jesus himself is the great Liberator of men. He liberates them from oppressive bondage to their own ill will and moral sloth. He also makes it impossible for the ill will of others to do them vital harm.

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

"Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its heats expire:
Speak through the earthquake, wind, and fire,
O still small voice of calm!"

Whittier.

Friday, Twenty-third Week, Matt. 20: 29-34.

29 And as they went out from Jericho, a great multitude
30 followed him. And behold, two blind men sitting by the

way side, when they heard that Jesus was passing by,
cried out, saying, Lord, have mercy on us, thou son of
31 David. And the multitude rebuked them, that they should
hold their peace: but they cried out the more, saying,
32 Lord, have mercy on us, thou son of David. And Jesus
stood still, and called them, and said, What will ye that I
33 should do unto you? They say unto him, Lord, that our
34 eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

Jesus had not to wait till the moment of death before he could begin to ransom men from their oppressive limitations. The poverty-stricken blind men appealed to him for liberty and he set them free. He set them free apparently from something more than the physical handicap of blindness. They dared to believe him to be the Messiah and ventured to raise the Messianic cry, "Son of David" in the crowd. While the function of Messiahship that chiefly interested them was the giving of sight to the blind, moral aspirations connected with the Christ's coming kingdom also stirred in their souls. They fell into the great procession that was following the Nazarene prophet up the long, steep climb out of the Jericho plain to the Jerusalem heights, expecting there perhaps to see some Messianic demonstration of Jehovah's righteousness and power.

"Thou Christ, my soul is hurt and bruised!
With words the scholars wear me out;
My brain o'erwearied and confused,
Thee, and myself, and all I doubt.

"And must I back to darkness go
Because I cannot say their creed?
I know not what I think; I know
Only that thou art what I need."

Gilder, "The Doubter."

Saturday, Twenty-third Week, Luke 19: 1-10.

1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he was
3 a chief publican, and he was rich. And he sought to see
Jesus who he was; and could not for the crowd, because
4 he was little of stature. And he ran on before, and
climbed up into a sycomore tree to see him: for he was
5 to pass that way. And when Jesus came to the place, he
looked up, and said unto him, Zacchæus, make haste, and
6 come down; for to-day I must abide at thy house. And he
made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, He is
8 gone in to lodge with a man that is a sinner. And
Zacchæus stood, and said unto the Lord, Behold, Lord, the
half of my goods I give to the poor; and if I have wrong-
9 fully exacted aught of any man, I restore fourfold. And

Jesus said unto him, To-day is salvation come to this
10 house, forasmuch as he also is a son of Abraham. For
the Son of man came to seek and to save that which was
lost.

Jesus' liberating power was not confined to the cases of the two blind men. He freed a rich tax collector of the city from his growing bondage to greed for money and to indifference towards the poor. The rich man knew enough of Jesus' ideals to assume that if he succeeded in retaining Jesus as his guest, after Jesus found out from the unfriendly crowd who he was, he must make a change in his habits of life. So then and there, under the influence of Jesus, he broke loose from his bondage. He decided to make restitution to all whom he had cheated and to give half of his estate to the poor. Jesus lodged with him and a friendship began which is, doubtless, now far on in its eternal development.

"Abide with me, fast falls the eventide;
The darkness deepens, Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

Henry Francis Lyte.

Sunday, Twenty-fourth Week, Luke 19: 11-28.

11 And as they heard these things, he added and spake a
parable, because he was nigh to Jerusalem, and *because*
they supposed that the kingdom of God was immediately to
12 appear. He said therefore, A certain nobleman went into
a far country, to receive for himself a kingdom, and to
13 return. And he called ten servants of his, and gave them
ten pounds, and said unto them, Trade ye *herewith* till I
14 come. But his citizens hated him, and sent an ambassage
after him, saying, We will not that this man reign over us.
15 And it came to pass, when he was come back again, having
received the kingdom, that he commanded these servants,
unto whom he had given the money, to be called to him,
that he might know what they had gained by trading.
16 And the first came before him, saying, Lord, thy pound
17 hath made ten pounds more. And he said unto him, Well
done, thou good servant: because thou wast found faithful
18 in a very little, have thou authority over ten cities. And
the second came, saying, Thy pound, Lord, hath made five
19 pounds. And he said unto him also, Be thou also over
20 five cities. And another came, saying, Lord, behold, *here*
21 *is* thy pound, which I kept laid up in a napkin: for I
feared thee, because thou art an austere man: thou takest
up that thou layedst not down, and reapest that thou didst
22 not sow. He saith unto him, Out of thine own mouth will
I judge thee, thou wicked servant. Thou knewest that I
am an austere man, taking up that I laid not down, and
23 reaping that I did not sow; then wherefore gavest thou
not my money into the bank, and I at my coming should
24 have required it with interest? And he said unto them
that stood by, Take away from him the pound, and give it

25 unto him that hath the ten pounds. And they said unto
26 him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.
27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went on before, going up to Jerusalem.

The Messianic demonstration was not so near as they had supposed. The parable tells them how to spend their time while waiting for it. They are to increase by exercise whatever of the spirit of the New Order has come into their lives through association with Jesus. This will fit them for the New Order when it does come. The murderous men who sit in Jerusalem resenting Jesus' advancing popularity and unwilling to have him reign in the New Order, have their dread day of reckoning before them.

Growth will follow exercise. This is the comfort of the man who is ambitious for moral improvement. If he gives expression to such kindliness of feeling as he possesses it will increase. If he appreciates such sense of the presence of his Lord as he has and adjusts his life to the demands it makes upon him, it will increase.

Monday, Twenty-fourth Week, Matt. 21: 1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two
2 disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them,* and bring *them* unto me.
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.
6 And the disciples went, and did even as Jesus appointed
7 them, and brought the ass, and the colt, and put on them
8 their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord;
10 Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?
11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

"The prophet Jesus" came finally into the capital city with his strange triumphal procession! Such as had found him attractive during the past months now gathered about him. It was an earnest company of those who had found him meeting some vital need. He had cured their sick friends or themselves. He had talked with them about God and his rightousness in words that burned as the words of the common synagogue preacher did not burn. The heavy laden had found the burden grow a little lighter. The perplexed had found the mystery of life less oppressive. He had shown himself able to meet vital needs of actual life. And so this miscellaneous company gathered more or less intelligently about him, hoping that he who had done so much would show himself able to do more.

"When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!

"The night becomes as day,
When from the heart we say,
May Jesus Christ be praised!
The powers of darkness fear,
When this sweet chant they hear,
May Jesus Christ be praised!

"In heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised!
Let earth, and sea and sky
From depth to height reply,
May Jesus Christ be praised!"
Translated from the German by Rev. E. Caswall.

Tuesday, Twenty-fourth Week, Matt. 21: 12-17.

12 And Jesus entered into the temple of God, and cast out
all them that sold and bought in the temple, and overthrew
the tables of the moneychangers, and the seats of them that
13 sold the doves; and he saith unto them, It is written, My
house shall be called a house of prayer: but ye make it a
14 den of robbers. And the blind and the lame came to him
15 in the temple: and he healed them. But when the chief
priests and the scribes saw the wonderful things that he
did, and the children that were crying in the temple and
saying, Hosanna to the son of David; they were moved
16 with indignation, and said unto him, Hearest thou what
these are saying? And Jesus saith unto them, Yea: did ye
never read, Out of the mouth of babes and sucklings thou
17 hast perfected praise? And he left them, and went forth
out of the city to Bethany, and lodged there.

Jesus' first act was calculated to rouse the priests who had, up to this time, not appeared in combination with the rabbis as his antagonists. He began to exercise authority in the temple of which the priests were the natural custodians. His act was, however, logically necessary. He felt that the first thing to do was to clear away a place of prayer for the nation. The temple corridors could not be a place of quiet prayer so long as the bleating of sheep, the lowing of oxen and the excited cries, characteristic of oriental barter, filled the air. Moreover nobody was in the mood for prayer after he had been cheated by these rascally bazaar men whose conduct made the place a "den of robbers."

O Lord, may there be a clear space in my life for prayer. May it be the central feature of my life and may it be kept free from all distracting influences.

Wednesday, Twenty-fourth Week, Matt. 21: 18-22.

18 Now in the morning as he returned to the city, he
19 hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How
21 did the fig tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall
22 be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Not only did Jesus clear away a space for prayer at the center of the nation but he also gave his disciples an illustration in his own life of the power of prayer. The narrative represents that God in answer to his prayer—a prayer not petulant or spiteful—blighted the fig tree whose leaves seemed to promise what the tree did not have. The disciples had come up to the capital full of expectation that the New Order with its fat offices and high distinctions would at once be inaugurated. Jesus wished their minds rather to turn humbly to God. The great triumphs of the New Order, as Jesus conceived it, were not to be won by imposing processions like that of the preceding day, but by faith in God. They were to be won through triumphant praying.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."
Tennyson, "The Passing of Arthur."

Thursday, Twenty-fourth Week, Matt. 21: 23-32.

23 And when he was come into the temple, the chief
priests and the elders of the people came unto him as he
was teaching, and said, By what authority doest thou these
24 things? and who gave thee this authority? And Jesus
answered and said unto them, I also will ask you one
question, which if ye tell me, I likewise will tell you by
25 what authority I do these things. The baptism of John,
whence was it? from heaven or from men? And they
reasoned with themselves, saying, If we shall say, From
heaven; he will say unto us, Why then did ye not believe
26 him? But if we shall say, From men; we fear the
27 multitude; for all hold John as a prophet. And they
answered Jesus, and said, We know not. He also said
unto them, Neither tell I you by what authority I do
28 these things. But what think ye? A man had two sons:
and he came to the first, and said, Son, go work to-day in
29 the vineyard. And he answered and said, I will not: but
30 afterward he repented himself, and went. And he came
to the second, and said likewise. And he answered and
31 said, I *go,* sir: and went not. Whether of the twain did
the will of his father? They say, The first. Jesus saith
unto them, Verily I say unto you, that the publicans and
32 the harlots go into the kingdom of God before you. For
John came unto you in the way of righteousness, and ye
believed him not: but the publicans and the harlots be-
lieved him: and ye, when ye saw it, did not even repent
yourselves afterward, that ye might believe him.

The priests and rabbis, now in combination, are compelled to take notice of Jesus' daring assumption of authority in the temple precincts. He at once assumes the offensive and takes them to task for having failed to identify themselves with the popular movement of his friend, John the Baptist. If they had heeded John the Baptist such abuses as these in the temple courts would long ago have been corrected. Although they are the dignified religious leaders of the nation their spirit is really less religious than that of those whom they consider the most disreputable classes of the city.

A genuine test of a man's life is his attitude towards his mistakes and his sins. If he is quick to confess them and hearty in his abandonment of them, the springs of righteousness are in him.

Friday, Twenty-fourth Week, Matt. 21: 33-46.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another
34 country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his
35 fruits. And the husbandmen took his servants, and beat
36 one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto
37 them in like manner. But afterward he sent unto them
38 his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his
39 inheritance. And they took him, and cast him forth out of
40 the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those hus-
41 bandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in
42 their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation
44 bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it
45 shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they per-
46 ceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Jesus spoke solemn words of doom over the leaders of the nation. They had rejected John the Baptist. They were looking at Jesus himself with murder in their pious eyes. The city had taken the life of many a prophet of God in past generations. Now the great privilege of being stewards in the New Order was being forfeited by them and would go to despised nations who would be true to the trust.

Jesus' plain words angered the leaders. But Jesus was a popular prophet, even in the eyes of those who did not regard him as the Messiah, and his popularity protected him for a time.

O Lord, deliver me from all unreadiness to see the ideals of thy kingdom, and from all unwillingness to accept them. Keep my conscience sensitive, so that I may be drawn back at the start from a course of life that would end in hardness of heart and loss of spiritual vision.

Saturday, Twenty-fourth Week, Matt. 22: 1-14.

1 And Jesus answered and spake again in parables unto
2 them, saying, The kingdom of heaven is likened unto a
certain king, which made a marriage feast for his son,
3 and sent forth his servants to call them that were bidden
4 to the marriage feast: and they would not come. Again
he sent forth other servants, saying, Tell them that are
bidden, Behold, I have made ready my dinner: my oxen
and my fatlings are killed, and all things are ready: come
5 to the marriage feast. But they made light of it, and
went their ways, one to his own farm, another to his
6 merchandise: and the rest laid hold on his servants, and
7 entreated them shamefully, and killed them. But the king
was wroth; and he sent his armies, and destroyed those
8 murderers, and burned their city. Then said he to his
servants, The wedding is ready, but they that were bidden
9 were not worthy. Go ye therefore unto the partings of
the highways, and as many as ye shall find, bid to the
10 marriage feast. And those servants went out into the
highways, and gathered together all as many as they
found, both bad and good: and the wedding was filled with
11 guests. But when the king came in to behold the guests,
he saw there a man which had not on a wedding-garment:
12 and he saith unto him, Friend, how camest thou in hither
not having a wedding-garment? And he was speechless.
13 Then the king said to the servants, Bind him hand and
foot, and cast him out into the outer darkness; there
14 shall be the weeping and gnashing of teeth. For many
are called, but few chosen.

The story of the treacherous men of the vineyard represented God to be expecting men to yield him some profitable return. In this story he is wholly on the giving hand. Men here are inexcusable because they will not accept what he freely offers them. This illustration is a rebuke to the spirit that regards the acceptance of the will of God as a hardship, something to which we must "surrender" with a spirit of "resignation." To accept a place in Jesus' program of the New Order, appears in this illustration as no more of a hardship than would be the acceptance of an invitation to a distinguished social function at the White House. But one who would have his place there must know what clothes to wear and the usages of good society.

One who would hold his place in God's glad New Order must have the spirit that is essential to permanent presence there.

Sunday, Twenty-fifth Week, Matt. 22: 15-22.

15 Then went the Pharisees, and took counsel how they
16 might ensnare him in *his* talk. And they sent to him their
disciples, with the Herodians, saying, Master, we know
that thou art true, and teachest the way of God in truth,

and carest not for any one: for thou regardest not the
17 person of men. Tell us therefore, What thinkest thou?
18 Is it lawful to give tribute unto Cæsar, or not? But
Jesus perceived their wickedness, and said, Why tempt
19 ye me, ye hypocrites? Shew me the tribute money. And
20 they brought unto him a penny. And he saith unto them,
21 Whose is this image and superscription? They say unto
him, Cæsar's. Then saith he unto them, Render therefore
unto Cæsar the things that are Cæsar's; and unto God the
22 things that are God's. And when they heard it, they
marvelled, and left him, and went their way.

They failed to put Jesus in the embarrassing dilemma they had planned. They thought that he would either disappoint the more revolutionary, Galilean element among his followers by advocating the payment of the Roman tax, or that he would become an object of suspicion to the Roman authorities by opposing the payment of the tax. Instead, he did what must have commended itself to the better sense of the general public. He advised patience: "Pay the Roman tax, but yield to God such genuine obedience as will in time result in the righting of all wrongs."

If one has brought his whole life into line with the will of God, so far as he can understand it, he has put himself in the way of receiving in God's good time, the best things that God can devise for his children. After that he must have patience.

Monday, Twenty-fifth Week, Matt. 22: 23-33.

23 On that day there came to him Sadducees, which say
24 that there is no resurrection: and they asked him, saying,
Master, Moses said, If a man die, having no children, his
brother shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the
first married and deceased, and having no seed left his
26 wife unto his brother; in like manner the second also, and
27 the third, unto the seventh. And after them all the
28 woman died. In the resurrection therefore whose wife
29 shall she be of the seven? for they all had her. But
Jesus answered and said unto them, Ye do err, not know-
30 ing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but
31 are as angels in heaven. But as touching the resurrection
of the dead, have ye not read that which was spoken unto
32 you by God, saying, I am the God of Abraham, and the
God of Isaac, and the God of Jacob? God is not *the*
33 *God* of the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.

The Sadducees had failed to notice the significance of the fact that Moses, whose writings alone of the Hebrew scriptures they regarded as authoritative, believed in the resurrection, or rather in continued personal existence in

some enjoyable form after death. The underlying assumption is that God must be able to say something better of himself than that he is the God of some persons who used to exist! "He is not a God of dead persons but of living." If God really cared for persons as he is represented to have cared for Abraham, Isaac and Jacob, he would surely keep them in existence. If he really *loves* a man he cannot and will not wish to be eternally bereft of the man by death. Friendship with God is not so cheap a thing as to be forever terminated by a fever microbe!

"Will my tiny spark of being wholly vanish in your deeps and heights?
Must my day be dark by reason, O ye Heavens, of your boundless nights,
Rush of Suns, and roll of systems, and your fiery clash of meteorites?

" 'Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,
Nor the myriad world, His shadow, nor the silent Opener of the Gate.' "

Tennyson, "God and the Universe."

Tuesday, Twenty-fifth Week, Matt. 22: 34-40.

34 But the Pharisees, when they heard that he had put the
35 Sadducees to silence, gathered themselves together. And
one of them, a lawyer, asked him a question, tempting him,
36 Master, which is the great commandment in the law?
37 And he said unto him, Thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and with all thy
38 mind. This is the great and first commandment.
39 And a second like *unto it* is this, Thou shalt love thy
40 neighbour as thyself. On these two commandments hangeth
the whole law, and the prophets.

In rabbinic circles a man would be professionally and popularly discredited if he could not give a worthy answer to such a question as the one put to Jesus. Jesus' answer goes deep down into the nature of life. He represents the two commandments to be essentially one. The same disposition that loves a good father will also without change love a good brother. Love is one thing—hearty good will—no matter how its object may vary. A growing good will toward God and men expressing itself in increasingly efficient action is the essence of character. The action will vary with varying circumstances, but it must always be the expression of good will.

O Lord, may my life be unified. May the set of my will toward thee in love carry with it all human relations, so that there shall be no restless attempt to live a divided life.

Wednesday, Twenty-fifth Week, Matt. 22: 41-46.

41 Now while the Pharisees were gathered together, Jesus
42 asked them a question, saying, What think ye of the
Christ? whose son is he? They say unto him, *The son* of
43 David. He saith unto them, How then doth David in the
Spirit call him Lord, saying,
44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
45 If David then calleth him Lord, how is he his son?
46 And no one was able to answer him a word, neither durst
any man from that day forth ask him any more questions.

Now Jesus takes the offensive and puts to the rabbinic delegation a question calculated to show the fundamental inadequacy of their Messianic conception. In a Psalm, which was generally supposed to be written by David about the Messiah, David had called the Messiah "Lord." But the Messiah is to be "David's Son," and a son, especially according to Oriental ideas, is less in dignity than a father. How then, could David call his son his Lord? With much more propriety the Messiah might call David his Lord! The answer to the query could become apparent only to those who held a higher conception of Messiahship than that which prevailed among the rabbis. The Messiah they looked for was of far less significance than the Messiah Jesus felt himself to be. In their ideal of Messianic days, they themselves were of more practical significance than the Messiah. They were to be the teachers of the people, while the Messiah would simply secure political conditions favorable to their success.

Thursday, Twenty-fifth Week, Matt. 23: 1-12.

1 Then spake Jesus to the multitudes and to his disciples,
2 saying, The scribes and the Pharisees sit on Moses' seat:
3 all things therefore whatsoever they bid you, *these* do and
observe: but do not ye after their works; for they say, and
4 do not. Yea, they bind heavy burdens and grievous to be
borne, and lay them on men's shoulders; but they them-
5 selves will not move them with their finger. But all their
works they do for to be seen of men: for they make broad
their phylacteries, and enlarge the borders *of their gar-*
6 *ments* and love the chief place at feasts and the chief
7 seats in the synagogues, and the salutations in the market-
8 places, and to be called of men, Rabbi. But be not ye
called Rabbi: for one is your teacher, and all ye are
9 brethren. And call no man your father on the earth: for
10 one is your Father, which is in heaven. Neither be ye
called masters: for one is your master, *even* the Christ.
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be humbled; and
whosoever shall humble himself shall be exalted.

The democracy of Jesus' Gospel finds expression here. Jesus looks for those who will cast their lot in with the mass of men, ready to do their utmost without wasting valuable energy in trying to secure from their fellows conspicuous recognition. The one who throws himself heartily and efficiently into the blessed obscurity of a great common endeavor is a great man, according to the scale of greatness that prevails in the on-coming Kingdom of God. It is the man whose whole soul is given to good team work, and not the man nervously watching for a chance to make a brilliant individual play, who is needed in the game of life under the new rules. His chance for the largest development of his own powers is found in hearty, self-forgetful team work. It is the spirit that Jesus is stimulating in modern civilization.

> "There is some force abroad that is new. It may be no more than the Spirit of Christ which, under new names and in many disguises, is prompting men, all men, men everywhere, to mutual forbearance, to brotherly coöperation. This spirit, once reserved to religion, may have entered economy and politics to a greater extent than we quite realize as yet."—*Editorial in the Minneapolis "Journal."*

Friday, Twenty-fifth Week, Matt. 23: 13-22.

13 But woe unto you, scribes and Pharisees, hypocrites!
because ye shut the kingdom of heaven against men: for
ye enter not in yourselves, neither suffer ye them that are
entering in to enter.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye
compass sea and land to make one proselyte; and when he
is become so, ye make him twofold more a son of hell than
yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever
shall swear by the temple, it is nothing; but whosoever
17 shall swear by the gold of the temple, he is a debtor. Ye
fools and blind: for whether is greater, the gold, or the
18 temple that hath sanctified the gold? And, Whosoever
shall swear by the altar, it is nothing; but whosoever shall
19 swear by the gift that is upon it, he is a debtor. Ye blind:
for whether is greater, the gift, or the altar that sanctifieth
20 the gift? He therefore that sweareth by the altar,
21 sweareth by it, and by all things thereon. And he that
sweareth by the temple, sweareth by it, and by him that
22 dwelleth therein. And he that sweareth by the heaven,
sweareth by the throne of God, and by him that sitteth
thereon.

This is Jesus' polemic against men engrossed in the small technicalities of theology and the niceties of religious etiquette, while facing great human needs which Jesus was moving out in majestic self-sacrifice to meet. They were men of vast and complacent religious preten-

sions who, because of personal selfishness, had missed the central idea of religion. They were therefore hypocrites,—men who seemed to have, and wished to seem to have, the prestige of religious distinction without at heart being humbly religious. They did not know that they were hypocrites. Very few hypocrites realize what they are. The penalty for being willing to deceive another man,—for being willing to appear better than one is really ready to take the pains to become,—is that he deceives himself. The fraud that he was willing to perpetrate upon another he perpetrates upon himself.

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They are."
Kipling, "L'Envoi."

Saturday, Twenty-fifth Week, Matt. 23: 23-28.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye
tithe mint and anise and cummin, and have left undone the
weightier matters of the law, judgment, and mercy, and
faith: but these ye ought to have done, and not to have
24 left the other undone. Ye blind guides, which strain out
the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye
cleanse the outside of the cup and of the platter, but
26 within they are full from extortion and excess. Thou
blind Pharisees, cleanse first the inside of the cup and of
the platter, that the outside thereof may become clean
also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye
are like unto whited sepulchres, which outwardly appear
beautiful, but inwardly are full of dead men's bones, and
28 of all uncleanness. Even so ye also outwardly appear
righteous unto men, but inwardly ye are full of hypocrisy
and iniquity.

They had attended to the outside but not to the inside, to the part that was looked at from the street but not to the part where they lived. How little we know from a respectable man's face, in the early stages of its history, what is going on inside, where he lives. Is the spirit of fair play, sympathy and outreach for friendly coöperation —"judgment, mercy, and faith"—daily growing stronger within him? Is there a strong outpush of life and growth from the inside? Or is his religious activity more and more confined to superficial habits that are traditional in his family or current in his social circle?

O Lord, forgive me for weightier matters left undone; for successes in which there is no trace of inner better-

ment; for being content to seem, without really being; for satisfaction in reputation without concern about character.

Sunday, Twenty-sixth Week, Matt. 23: 29-39.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye
build the sepulchres of the prophets, and garnish the
30 tombs of the righteous, and say, If we had been in the
days of our fathers, we should not have been partakers
31 with them in the blood of the prophets. Wherefore ye
witness to yourselves, that ye are sons of them that slew
32 the prophets. Fill ye up then the measure of your
33 fathers. Ye serpents, ye offspring of vipers, how shall ye
34 escape the judgment of hell? Therefore, behold, I send
unto you prophets, and wise men, and scribes: some of
them shall ye kill and crucify; and some of them shall ye
scourge in your synagogues, and persecute from city to
35 city: that upon you may come all the righteous blood shed
on the earth, from the blood of Abel the righteous unto
the blood of Zachariah son of Barachiah, whom ye slew
36 between the sanctuary and the altar. Verily I say unto
you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and
stoneth them that are sent unto her! how often would I
have gathered thy children together, even as a hen
gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you desolate. For I say
39 unto you, Ye shall not see me henceforth, till ye shall say,
Blessed *is* he that cometh in the name of the Lord.

They were kinder to the dead than to the living. They found it easier to get on with dead prophets than with living ones. It is easy to say beautiful things about Jesus so long as he keeps far away in the history of another age. But when he comes into our lives as a living force, blocking our plans, rebuking our pretences, decreasing our incomes, interfering with business, then, it may be, we rise up in vindictive resentment. We show that we belong to the same old stock that, in ruder ages, used to kill the prophets.

Over against this disposition, in infinite compassion age after age, stands the Son of Man, grieving over the desolation that such a disposition always brings upon itself, and slowly introducing among men a kindlier and more honest spirit, until finally men shall learn to say in sincere humility: "Blessed is he that cometh in the name of the Lord."

Monday, Twenty-sixth Week, John 12: 20-30.

20 Now there were certain Greeks among those that went
21 up to worship at the feast: these therefore came to Philip,
which was of Bethsaida of Galilee, and asked him, saying,
22 Sir, we would see Jesus. Philip cometh and telleth

Andrew: Andrew cometh, and Philip, and they tell Jesus.
23 And Jesus answereth them, saying, The hour is come, that
24 the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth
25 much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me,
27 him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour.
28 But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.
29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken
30 to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

These Greek worshippers of Jehovah had heard of Jesus and wished to be introduced to him. The sight of these representatives of the foreign world seems to have suggested to Jesus his vision of a world empire, and the experience through which he felt himself called to pass in order to found the empire. This experience stood out in his mind as a supreme act of self-sacrifice, involving even the sacrifice of life. He felt that if he shrank from such self-sacrifice he would not be able to gather about him his great empire of friendly men but would instead be left "alone." The single grain of wheat can multiply itself into the head of wheat only by falling into the earth and dying.

O Lord, help me more and more to meet the conditions of deepening friendships. May there be an enlarging consideration of the interests of others that shall make the friendships of the household stronger and richer with advancing years.

Tuesday, Twenty-sixth Week, John 12: 31-36.

31 Now is the judgment of this world: now shall the prince
32 of this world be cast out. And I, if I be lifted up from
33 the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die.
34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is
35 this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.
36 While ye have the light, believe on the light, that ye may become sons of light.

Jesus, in this moment of clear illumination, saw a vision of a world from which the influence of evil had been expelled and in which all men were gathered about himself as the central personality of the race. This result was to be achieved by the exhibition of infinite friendliness made in his death. His death would reveal an infinite wealth of friendliness sufficient to draw to itself and satisfy the friendly instinct of the whole human race.

As men should yield themselves to the influence of this infinite friendliness, they would find themselves partaking of its own nature. It would reproduce itself in them. By "believing on the light" they would become "sons of light." By holding themselves back from it they would become more and more unlike its spirit. But Jesus felt sure that there would finally be a race of men upon the earth that would yield themselves to his ideals.

> "After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cried with a great voice saying, 'Salvation unto our God who sitteth on the throne, and unto the Lamb.' "—*Revelation 7: 9-10.*

Wednesday, Twenty-sixth Week, John 12: 37-43.

37 But though he had done so many signs before them, yet
38 they believed not on him: that the word of Isaiah the
prophet might be fulfilled, which he spake,
Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?
39 For this cause they could not believe, for that Isaiah said
again,
40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with
their heart,
And should turn,
And I should heal them.
41 These things said Isaiah, because he saw his glory; and
42 he spake of him. Nevertheless even of the rulers many
believed on him; but because of the Pharisees they did not
confess *it*, lest they should be put out of the synagogue:
43 for they loved the glory of men more than the glory of
God.

These national leaders had for months stood face to face with Jesus, who has since been recognized increasingly by the moral sense of the world as the perfect Revelation of God to men. Their faces were nevertheless hard against him. They did not see who he was. It seemed to the author that a phenomenon so stupendous could be

accounted for only on the supposition that God had let this blindness come upon them as punishment for long years of sin. Their moral obtuseness was the natural consequence of previous abuse of their moral natures. Long years of passionate desire for popularity and prestige had destroyed their sense of God and of what was God-like. Some who had sense enough of God left to be attracted to Jesus were nevertheless so under the spell of this passion for popularity that they did not identify themselves with him, and went on in their self-destructive career.

"Through love to light! O, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to Thee,
Who art the love of love, the eternal light of light!"
Gilder, "After-song."

Thursday, Twenty-sixth Week, John 12: 44-50.

44 And Jesus cried and said, He that believeth on me, be-
45 lieveth not on me, but on him that sent me. And he that
46 beholdeth me beholdeth him that sent me. I am come a
light into the world, that whosoever believeth on me may
47 not abide in the darkness. And if any man hear my
sayings, and keep them not, I judge him not: for I came
48 not to judge the world, but to save the world. He that
rejecteth me, and receiveth not my sayings, hath one that
judgeth him: the word that I spake, the same shall judge
49 him in the last day. For I spake not from myself; but
the Father which sent me, he hath given me a command-
50 ment, what I should say, and what I should speak. And
I know that his commandment is life eternal: the things
therefore which I speak, even as the Father hath said
unto me, so I speak.

Here the author sums up Jesus' message to the nation. He had come to the nation as the revelation of God. The purpose of making such a revelation was to bring men into the light, that is, into the possession of character like the character of God as revealed in Jesus. Those who did not care for such character were judged not by any arbitrary decree of Jesus, but by the simple fact that they had not cared for such character as that of Jesus sufficiently to ally themselves with him. No more damaging allegation could be brought against them than the simple fact that they did not care for such character as his. The character of Jesus is a perpetual appeal to the men of each generation to act upon the supposition that Jesus is alive, by reaching out to Him to coöperate with him for character

like his own. This is faith in him. It rests on evidence but it necessarily finds its final proof in the experience that follows faith.

"Strong Son of God, immortal Love
Whom we that have not seen thy face
By faith and faith alone embrace,
Believing where we cannot prove.

"Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours to make them thine.

"We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness; let it grow."
Tennyson, "In Memoriam."

Friday, Twenty-sixth Week, Matt. 24: 1-8.

1 And Jesus went out from the temple, and was going on
his way; and his disciples came to him to shew him the
2 buildings of the temple. But he answered and said unto
them, See ye not all these things? verily I say unto you,
There shall not be left here one stone upon another, that
shall not be thrown down.
3 And as he sat on the mount of Olives, the disciples
came unto him privately, saying, Tell us, when shall these
things be? and what *shall be* the sign of thy coming, and
4 of the end of the world? And Jesus answered and said
5 unto them, Take heed that no man lead you astray. For
many shall come in my name, saying, I am the Christ;
6 and shall lead many astray. And ye shall hear of wars
and rumors of wars: see that ye be not troubled: for *these*
things must needs come to pass; but the end is not yet.
7 For nation shall rise against nation, and kingdom against
kingdom: and there shall be famines and earthquakes in
8 divers places. But all these things are the beginning of
travail.

This is a picture of distress, strife and desolation preliminary to the new and better age. Old institutions, beautiful and sacred, like the Temple were to be overthrown before the era of redeemed and exalted manhood, foreseen so clearly by Jesus, should fill the earth. Humanity makes its way forward and upward through wars and famines and the overthrowing of empires. Everywhere there is the vigorous thrust and push of advancing life. What was perhaps foreseen in Jesus' day as an event turns out to be a process. It is a process expressing age after age a purpose, vast, silent, leading to a consummation too great for the mind of man to measure.

"It is a strange march of creation, moving to unheard music, with unseen banners, to some great enterprise. When it shall finally encamp and hang out the banners of victory, no one knoweth, but he who liveth in Eternity, before whom a thousand years are but as one day, and one day as a thousand years.—*Henry Ward Beecher.*

Saturday, Twenty-sixth Week, Matt. 24: 9-14.

9 Then shall they deliver you up unto tribulation, and
shall kill you: and ye shall be hated of all the nations for
10 my name's sake. And then shall many stumble, and shall
11 deliver up one another, and shall hate one another. And
many false prophets shall arise, and shall lead many astray.
12 And because iniquity shall be multiplied, the love of the
13 many shall wax cold. But he that endureth to the end,
14 the same shall be saved. And this gospel of the kingdom
shall be preached in the whole world for a testimony unto
all the nations; and then shall the end come.

In this panorama of That-Which-Is-To-Be, the little company of hardy pioneers of the coming Kingdom have terrible hardships to endure. Deep-seated, savage, primeval selfishness only slowly relaxes its grip upon the life of the world. The spirit of selfishness penetrates the group of pioneers themselves. Some of them lose the vision of the New Age and turn treacherously upon their associates. Many false prophets rise up proclaiming other visions, other remedies for the ills of humanity. They will always find many to follow them. But steady and faithful to the end the company of men in whom the spirit of Jesus operates keeps on its way. His vision and his remedy for human selfishness are without fail to be made known in all the earth. They will make an end of evil. They will eliminate the selfish man from human civilization.

"Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

"Run the straight race through God's good grace,
Lift up thine eyes and seek His face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

"Faint not, fear not, His arms are near,
He changeth not, and thou art dear:
Only believe, and thou shalt see
That Christ is all in all to thee."

John S. B. Monsell.

Questions for Closer Study of the Readings in Section VI

1. *What would Jesus do with a national capital?* Much of the text this month describes Jesus' activity in the capital city among its great men. Study Matt. 21-23 in order to ascertain what ideals of life Jesus would wish to find in a modern national capital.

2. *What is Jesus' standard of greatness?* This question is closely related to the question stated above. What is it to be another man's "minister"? Matt. 20: 20-28. What limit ought there to be to one man's "ministry" to another? Does such doing for others make a man really greater or only more highly esteemed? That is, does it really expand his powers and make him a more efficient man?

3. *Why did Jesus consider the possession of riches to be dangerous?* Matt. 19: 16—20: 16. What was his remedy? Is there any motive that will lead a man to do his very best in the conduct of the large business enterprises that seem essential to modern life, except the desire to accumulate wealth?

4. *What was Jesus' estimate of the significance of family life?* Matt. 19: 1-15. Why is the family so important as a social institution? What dangers threaten it in modern life? How can family life be conserved and enriched?

5. Study again the *subject of prayer,* as some new phases of Jesus' conception of prayer come to light in Luke 18: 1-8 and Matt. 21: 18-22.

6. *What was Jesus' conception of his own destiny?* John 12: 20ff.

SECTION VII

Standards of Judgment

Sunday, Twenty-seventh Week, Matt. 24:15-28.

15 When therefore ye see the abomination of desolation,
which was spoken of by Daniel the prophet, standing in
16 the holy place (let him that readeth understand), then let
17 them that are in Judæa flee unto the mountains: let him
that is on the housetop not go down to take out the things
18 that are in his house: and let him that is in the field not
19 return back to take his cloke. But woe unto them that are
20 with child and to them that give suck in those days! And
pray ye that your flight be not in the winter, neither on a
21 sabbath: for then shall be great tribulation, such as hath
not been from the beginning of the world until now, no,
22 nor ever shall be. And except those days had been short-
ened, no flesh would have been saved: but for the elect's
23 sake those days shall be shortened. Then if any man shall
say unto you, Lo, here is the Christ, or, Here; believe *it*
24 not. For there shall arise false Christs, and false prophets,
and shall shew great signs and wonders; so as to lead
25 astray, if possible, even the elect. Behold, I have told you
26 beforehand. If therefore they shall say unto you, Behold,
he is in the wilderness; go not forth: Behold, he is in the
27 inner chambers; believe *it* not. For as the lightning
cometh forth from the east, and is seen even unto the
28 west; so shall be the coming of the Son of man. Where-
soever the carcase is, there will the eagles be gathered
together.

In these birth pains that precede the coming of the New Age, special calamity was to befall the sacred city of the Jews. It was understood among the Christians of Palestine that a certain event should be regarded by them as God's signal to them to leave the city and the province with utmost haste. In that tumultuous period, there would be great confusion. Many bewildering voices would be calling out from every side. Many would go here and there at the call of deluded and deluding men, expecting to find the Christ appearing here or there, on this set date or that.

And yet the real Christ and his true vision are so superior to all lesser persons and lesser social schemes, that discerning men need make no mistake. He who sees the sky filled with eagles all swiftly cutting through the air

to one point has no difficulty in telling where the carcass is! The lightning flash that fills all the heaven with its blaze need not be confounded with any lesser light.

Monday, Twenty-seventh Week, Matt. 24:29-36.

29 But immediately, after the tribulation of those days, the
sun shall be darkened, and the moon shall not give her
light, and the stars shall fall from heaven, and the powers
30 of the heavens shall be shaken: and then shall appear the
sign of the Son of man in heaven: and then shall all the
tribes of the earth mourn, and they shall see the Son of
man coming on the clouds of heaven with power and great
31 glory. And he shall send forth his angels with a great
sound of a trumpet, and they shall gather together his
elect from the four winds, from one end of heaven to the
other.
32 Now from the fig tree learn her parable: when her
branch is now become tender, and putteth forth its leaves,
33 ye know that the summer is nigh; even so ye also, when
ye see all these things, know ye that he is nigh, *even* at the
34 doors. Verily I say unto you, This generation shall not
35 pass away, till all these things be accomplished. Heaven
and earth shall pass away, but my words shall not pass
36 away. But of that day and hour knoweth no one, not even
the angels of heaven, neither the Son, but the Father only.

The culminating event in this vision of the future is the final separation between the good and bad. When it would occur no one knew. Some of the things of which Jesus had been speaking would come to pass in that generation, but the date of this profoundly significant event lay an unrevealed secret in the mind of God. Jesus trusted the Heavenly Father to make it known in his own time.

Jesus was confident that his words would be of abiding power in the world. He foresaw social revolutions and upheavals, change everywhere, but the truths he uttered were to be changeless in the midst of change. So it has been. The teaching of Jesus gains steadily in influence. Men more and more find themselves compelled to inquire how their conduct accords with the principles of Jesus. There is a force in human society which bears all things onward to the ethical goal which Jesus saw with clearness.

That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.
Tennyson, "In Memoriam."

Tuesday, Twenty-seventh Week, Matt. 24:37-44.

37 And as *were* the days of Noah, so shall be the coming of
38 the Son of man. For as in those days which were before

the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the
39 ark, and they knew not until the flood came, and took them
40 all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left:
41 two women *shall be* grinding at the mill; one is taken, and
42 one is left. Watch therefore: for ye know not on what
43 day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered
44 his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

The separation between the good and bad would come as a surprise to some. A kind of moral obtuseness accompanies selfishness which blurs the moral vision. It does not seem to the selfish man that there will ever be any serious results of his selfish life. He goes on doing the things he wants to do regardless of the welfare of others. He seems to be prosperous. Day after day passes without bringing any evil. And then suddenly sometime and somewhere, in this life or some other, the inevitable calamity comes upon him with all its bitterness. A selfish action brings evil to its author.

O Lord, clarify my moral vision so that when I am tempted to do a selfish act and to confirm the habit of selfishness I may know surely that evil will result. Fasten upon my mind an habitual vision of the beauty and gladness that follow unselfish action.

Wednesday, Twenty-seventh Week, Matt. 24:45-51.

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food
46 in due season? Blessed is that servant, whom his lord
47 when he cometh shall find so doing. Verily I say unto you,
48 that he will set him over all that he hath. But if that evil
49 servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink
50 with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he
51 knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

This is a message to those who have been trusted with large opportunities and heavy responsibilities. Such a trust can be discharged only by one who is "wise and faithful." He must be wisely studying how to make his opportunity contribute its utmost to the success of his Lord's enterprise. And he must be "faithful." There

must be no lapses, no periods of carelessness, for in such a period of carelessness in effort or prayer an emergency might arise, a crisis might suddenly come, his Lord's cause might suffer loss and he himself suffer the penalty of his carelessness.

It requires peculiar grace to exercise authority firmly but in a spirit of genuine humility. Sometimes men who have been long in authority come to love authority for its own sake. A certain easy, arbitrary disregard of others grows upon them, and they are finally far removed from the spirit of Him who laid responsibility upon them.

O Lord, may no prolonged opportunity seem less wonderful and demand less of thoughtfulness than at the first.

Thursday, Twenty-seventh Week, Matt. 25: 1-13.

1 Then shall the kingdom of heaven be likened unto ten
virgins, which took their lamps, and went forth to meet
2 the bridegroom. And five of them were foolish, and five
3 were wise. For the foolish, when they took their lamps,
4 took no oil with them: but the wise took oil in their ves-
5 sels with their lamps. Now while the bridegroom tarried,
6 they all slumbered and slept. But at midnight there is a
cry, Behold, the bridegroom! Come ye forth to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil;
9 for our lamps are going out. But the wise answered, say-
ing, Peradventure there will not be enough for us and you:
go ye rather to them that sell, and buy for yourselves.
10 And while they went away to buy, the bridegroom came;
and they that were ready went in with him to the marriage
11 feast: and the door was shut. Afterward come also the
12 other virgins, saying, Lord, Lord, open to us. But he
answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know not the day nor the hour.

There is no more sad experience than that of the man who faces an opportunity that he would like to use and finds himself unable to use it because he did not prepare for it when he had the chance to do so. A piece of work that he would like to do lies before him but he must give it to another because he failed to make the requisite preparation, and it is now too late to do what could easily have been done earlier. The door is shut in his face. He can only stand idly and regretfully outside listening to those who in gladness of spirit are working busily within.

O Lord, grant to me a prophetic vision of the distress of him who finds himself unready for his great chance. Let this vision send me to the work of today with such

steadfast, invincible earnestness of purpose, as will win tomorrow's victory today.

Friday, Twenty-seventh Week, Matt. 25: 14-23.

14 For *it is* as *when* a man, going into another country,
called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, to an-
other one; to each according to his several ability; and
16 he went on his journey. Straightway he that received the
five talents went and traded with them, and made other
17 five talents. In like manner he also that *received* the two
18 gained other two. But he that received the one went away
19 and digged in the earth, and hid his lord's money. Now
after a long time the lord of those servants cometh, and
20 maketh a reckoning with them. And he that received the
five talents came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents: lo, I have
21 gained other five talents. His lord said unto him, Well
done, good and faithful servant: thou hast been faithful
over a few things, I will set thee over many things: enter
22 thou into the joy of thy lord. And he also that *received*
the two talents came and said, Lord, thou deliveredst unto
23 me two talents: lo, I have gained other two talents. His
lord said unto him, Well done, good and faithful servant;
thou hast been faithful over a few things, I will set thee
over many things: enter thou into the joy of thy lord.

This is the story of an employer who proposed to share with his employees his own highest satisfaction, to let them into "the joy of their Lord." In order to do this he left with them something valuable, something capable of being increased, something the increase of which prepared them to pass successfully through their Lord's inspection and into his "joy." What this something is will appear later in the chapter. The present point is that in the civilization of brotherly men which is destined to spread over all the earth, no less a joy than the joy of God himself shall be in the hearts of men. It will be the joy of successful achievement, of work *"well done,"* which prepares for more important work to follow in the life to come.

O Lord, may a vision of the industries of eternity rise daily before me as incentive to faithfulness over the few things now committed to my charge.

Saturday, Twenty-seventh Week, Matt. 25: 24-30.

24 And he also that had received the one talent came and
said, Lord, I knew thee that thou art a hard man, reaping
where thou didst not sow, and gathering where thou didst not
25 scatter: and I was afraid, and went away and hid thy
26 talent in the earth: lo, thou hast thine own. But his lord
answered and said unto him, Thou wicked and slothful

servant, thou knewest that I reap where I sowed not, and
27 gather where I did not scatter; thou oughtest therefore to
have put my money to the bankers, and at my coming I
28 should have received back mine own with interest. Take
ye away therefore the talent from him, and give it unto
29 him that hath the ten talents. For unto every one that
hath shall be given, and he shall have abundance: but
from him that hath not, even that which he hath shall be
30 taken away. And cast ye out the unprofitable servant into
the outer darkness: there shall be the weeping and gnash-
ing of teeth.

This is the picture of the man who was proud and lazy, "wicked and slothful." He was too proud to exhibit the meagreness of his resources in the market of life. Because "some one else could do so much better" he did nothing at all. Or because it was "too much trouble" to do the little things that constituted all he had ability to do for the welfare and happiness of the neighbors in his little neighborhood, he did nothing. He deserved to come under the law of loss through disuse. In God's economy everything must be used, for there are many needy children in the great family. He who has seed and will not sow it, must give it up to some one who is in the habit of sowing seed.

The man who will not gladly do the little that he can do sends himself into the darkness of the long idleness, where only faint echoes from the glad workmen of eternity now and then fall on his ears.

Sunday, Twenty-eighth Week, Matt. 25:31-40.

31 But when the Son of man shall come in his glory, and
all the angels with him, then shall he sit on the throne of
32 his glory: and before him shall be gathered all the nations:
and he shall separate them one from another, as the shepherd
33 separateth the sheep from the goats: and he shall set the
34 sheep on his right hand, but the goats on the left. Then
shall the King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom prepared for you
35 from the foundation of the world: for I was an hungred,
and ye gave me meat: I was thirsty, and ye gave me drink;
36 I was a stranger, and ye took me in; naked, and ye clothed
me: I was sick, and ye visited me: I was in prison, and
37 ye came unto me. Then shall the righteous answer him,
saying, Lord, when saw we thee an hungred, and fed thee?
38 or athirst, and gave thee drink? And when saw we thee
a stranger, and took thee in? or naked, and clothed thee?
39 And when saw we thee sick, or in prison, and came unto
40 thee? And the King shall answer and say unto them,
Verily I say unto you, Inasmuch as ye did it unto one of
these my brethren, *even* these least, ye did it unto me.

Now it becomes evident that the power entrusted to every man and capable of being increased by exercise into

something that will fit its possessor to survive in the coming age, is the power to be kind in the commonplace relations of daily life. Daily life is God's wonderful invention for the development of character. This situation devised by God's infinite ingenuity recurs repeatedly every twenty-four hours, with a sunrise, beautifully suggestive of new beginning. In these impressive fragments of eternity called human days a man goes out to meet his Lord's brothers on every hand. They are all experiencing some form of need. There is opportunity to share with them something of value. It may be simply the opportunity to get for themselves what they need, that we shall share with them.

O Lord, help me to see with inspired imagination in every man I meet this day, even though he seem to many to be a man of the lesser sort, one of thy brothers.

"The Holy Supper is kept, indeed,
In what we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."
Lowell, "The Vision of Sir Launfal."

Monday, Twenty-eighth Week, Matt. 25:41-46.

41 Then shall he say also unto them on the left hand,
Depart from me, ye cursed, into the eternal fire which is
42 prepared for the devil and his angels: for I was an
hungred, and ye gave me no meat: I was thirsty, and ye
43 gave me no drink: I was a stranger, and ye took me not
in; naked, and ye clothed me not; sick, and in prison,
44 and ye visited me not. Then shall they also answer, say-
ing, Lord, when saw we thee an hungred, or athirst, or a
stranger, or naked, or sick, or in prison, and did not min-
45 ister unto thee? Then shall he answer them, saying,
Verily I say unto you, Inasmuch as ye did it not unto one
46 of these least, ye did it not unto me. And these shall
go away into eternal punishment: but the righteous into
eternal life.

Here is the great horror that rises in the path of him that will not meet human need. He goes about the streets jostling on every side those that need what he might share with them and he does not notice them. The peril of daily life is that it will come to seem so cheap and commonplace that its high opportunities and threatening perils will no longer be noticed. These men and women whose faces are turned in chagrin toward the outer darkness had not noticed the things that gave infinite significance to

daily life. There had been sick persons on their block and great yawning human needs only a few squares away, but they never went visiting. "Ye visited me not!"

O Lord may it not be that thou shalt draw near to me in the form of some human need and I not see Thee.

Tuesday, Twenty-eighth Week, Matt. 26:1-5.

1 And it came to pass, when Jesus had finished all these
2 words, he said unto his disciples, Ye know that after two
days the passover cometh, and the Son of man is delivered
3 up to be crucified. Then were gathered together the chief
priests, and the elders of the people, unto the court of the
4 high priest, who was called Caiaphas; and they took coun-
sel together that they might take Jesus by subtilty, and kill
5 him. But they said, Not during the feast, lest a tumult
arise among the people.

There were frequent meetings of the priests and rabbis in the days just before the great Jewish festival. The question constantly debated was "How shall we make away with this Nazarene?" The city and its suburbs were filling up with tens of thousands arriving every day from the north country and from far over seas. Jesus was saying to his little company of Galileans, "The end is near." No one but Jesus himself knew the deep meaning of that which was soon to happen and ever after to be the event of central significance in the history of men. His great friendly soul was quietly waiting in the midst of all these thousands to pour itself out in death.

Jesus had set himself to establish an order in which all men should have a fair chance at all good things. In doing this he necessarily attacked those who had long held special privileges. These men were about to strike him with swift and deadly hatred, but they could not conquer!

Wednesday, Twenty-eighth Week, Matt. 26:6-16.

6 Now when Jesus was in Bethany, in the house of Simon
7 the leper, there came unto him a woman having an ala-
baster cruse of exceeding precious ointment, and she
8 poured it upon his head, as he sat at meat. But when the
disciples saw it, they had indignation, saying, To what
9 purpose is this waste? For this *ointment* might have been
10 sold for much, and given to the poor. But Jesus perceiv-
ing it said unto them, Why trouble ye the woman? for she
11 hath wrought a good work upon me. For ye have the
12 poor always with you; but me ye have not always. For in
that she poured this ointment upon my body, she did it
13 to prepare me for burial. Verily I say unto you, Where-
soever this gospel shall be preached in the whole world,
that also which this woman hath done shall be spoken of
for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot,
15 went unto the chief priests, and said, What are ye willing
to give me, and I will deliver him unto you? And they
16 weighed unto him thirty pieces of silver. And from that
time he sought opportunity to deliver him *unto them.*

While the priests and rabbis were meeting to plan the death of Jesus, a very different group was assembled in a suburban home, to show him distinguished honor. A woman who felt some special sense of indebtedness to him, thought she would in a spirit of loving prophecy anticipate the messianic anointing which all his friends hoped would soon be actual fact. To Jesus' mind it seemed rather that his body was already being prepared for the grave. But Jesus appreciated her good will. It was an empire of good will that he had come to found and she had caught its spirit. One of the twelve, disgusted by Jesus' gloomy un-Messiah-like forebodings and weak delight in a woman's apparently foolish extravagance, determined to break away from the futile movement and make a few pieces of silver as he left it.

Help me, O Lord, to give thee from time to time some special gift that shall bring to my inner soul the rewarding sense of thine approval.

Thursday, Twenty-eighth Week, Matt. 26:17-19; Luke 22:14-18.

17 Now on the first *day* of unleavened bread the disciples
came to Jesus, saying, Where wilt thou that we make ready
18 for thee to eat the passover? And he said, Go into the
city to such a man, and say unto him, The Master saith,
My time is at hand; I keep the passover at thy house with
19 my disciples. And the disciples did as Jesus appointed
them; and they made ready the passover.
14 And when the hour was come, he sat down, and the
15 apostles with him. And he said unto them, With desire
I have desired to eat this passover with you before I suffer:
16 for I say unto you, I will not eat of it, until it be fulfilled
17 in the kingdom of God. And he received a cup, and when
he had given thanks, he said, Take this, and divide it
18 among yourselves: for I say unto you, I will not drink
from henceforth of the fruit of the vine, until the kingdom of God shall come.

Peter and John were busy all day preparing the memorial feast. They little dreamed of the keen interest that future centuries would take in every move they made! When they gathered in the commodious upper room in the evening it was with no suspicion that unborn millions would bow in reverent imagination at the door, listening

to every word that fell from their lips. Jesus had anticipated the occasion as a sacred celebration of friendship that would fortify him for the dark hour. He had "desired to eat with them before he suffered." So too, later, he wished for their sympathetic presence in Gethsemane. The Kingdom was the uppermost thought in his mind. His constant inspiration was his vision of the time when all men everywhere in the world would be characterized by the friendly feeling that he was stimulating in this little group.

"Jesus, the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising shame."

Epistle to the Hebrews.

Friday, Twenty-eighth Week, John 13:1-11.

1 Now before the feast of the passover, Jesus knowing that
his hour was come that he should depart out of this world
unto the Father, having loved his own which were in the
2 world, he loved them unto the end. And during supper,
the devil having already put into the heart of Judas Is-
3 cariot, Simon's *son,* to betray him, *Jesus,* knowing that the
Father had given all things into his hands, and that he
came forth from God, and goeth unto God, riseth from
4 supper, and layeth aside his garments; and he took a
5 towel, and girded himself. Then he poureth water into
the bason, and began to wash the disciples' feet, and to
6 wipe them with the towel wherewith he was girded. So he
cometh to Simon Peter. He saith unto him, Lord, dost
7 thou wash my feet? Jesus answered and said unto him,
What I do thou knowest not now; but thou shalt under-
8 stand hereafter. Peter saith unto him, Thou shalt never
wash my feet. Jesus answered him, If I wash thee not,
9 thou hast no part with me. Simon Peter saith unto him,
Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that is bathed needeth not save to
wash his feet, but is clean every whit: and ye are clean,
11 but not all. For he knew him that should betray him;
therefore said he, Ye are not all clean.

Jesus had come forth from God to reveal God to man. Now the door was about to close upon the great revelation as he went back into the invisible world to God. One of the last pictures that men were to have of this revelation, was Jesus, full of the love of God, doing for love's sake this lowly service for men. It was because he loved them with the love of the Heavenly Father that he did this service for them. His love could be satisfied only by some such apparently extravagant expression of itself. They were henceforth to know that behind the veil a great friendly power was steadily working for men, ready to do for them whatever they might need.

"He seems to hear a Heavenly Friend,
And through thick veils to apprehend,
A labor working to an end,"
Tennyson, "The Two Voices."

Saturday, Twenty-eighth Week, John 13:12-20.

12 So when he had washed their feet, and taken his gar-
ments and sat down again, he said unto them, Know ye
13 what I have done to you? Ye call me, Master, and, Lord:
14 and ye say well; for so I am. If I then, the Lord and the
Master, have washed your feet, ye also ought to wash one
15 another's feet. For I have given you an example, that ye
16 also should do as I have done to you. Verily, verily, I say
unto you, A servant is not greater than his lord; neither
17 one that is sent greater than he that sent him. If ye
18 know these things, blessed are ye if ye do them. I speak
not of you all: I know whom I have chosen: but that the
scripture may be fulfilled, He that eateth my bread lifted
19 up his heel against me. From henceforth I tell you before
it come to pass, that, when it is come to pass, ye may be-
20 lieve that I am *he.* Verily, verily, I say unto you, He that
receiveth whomsoever I send receiveth me; and he that
receiveth me receiveth him that sent me.

This striking revelation made by Jesus of the spirit that works steadily behind the veil was meant to determine the spirit of all men in their intercourse with each other: "I have given you an example, that ye also should do as I have done." Life is meant to be an interchange of services rendered by each to the other in a spirit of strong, upwelling good will—good will that wells up from the life of God through Jesus Christ into the open hearts of all men. For a time the men of strong, lowly good will constitute only a fraction of humanity. This little company in the upper room seemed likely to be overpowered by the selfish world that was even then reaching out its eager hand to arrest their leader. Inside the room there was one of the great majority. He was looking down with scorn and treachery in his heart upon Jesus, as Jesus kneeled before him quietly washing and wiping the feet that were soon to hurry out into the darkness on the traitor's errand!

Sunday, Twenty-ninth Week, Matt. 26:20-25.

20 Now when even was come, he was sitting at meat with
21 the twelve disciples; and as they were eating, he said,
Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began to say unto
23 him every one, Is it I, Lord? And he answered and said,
He that dipped his hand with me in the dish, the same
24 shall betray me. The Son of man goeth, even as it is
written of him: but woe unto that man through whom the

Son of man is betrayed! good were it for that man if he
25 had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

To the oriental mind it is hideous treachery to eat with a man and then straightway do him harm. The heart of Jesus was suffering over the consciousness that one of his loved and trusted table companions was at that very moment purposing his betrayal and death.

There was something in the character of Jesus that compelled every man long in his presence to reveal himself. Jesus lived so constantly in the sphere of realities and spoke so openly about them that everyone was compelled to come out into the open or else get as far away from him as possible. But to want to get far away from him is in itself a revelation of true character.

O Lord, give me something of thine own passion for reality. Make me feel the repulsive vulgarity of pretense.

Monday, Twenty-ninth Week, Matt. 26:26-29.

26 And as they were eating, Jesus took bread, and blessed,
and brake it; and he gave to his disciples, and said, Take,
27 eat; this is my body. And he took a cup, and gave thanks,
28 and gave to them, saying, Drink ye all of it; for this is
my blood of the covenant, which is shed for many unto
29 remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Jesus felt that he was already dying. Here was his body already lifeless, and here his blood already being shed! He gave thanks over his own blood! It was to be "covenant blood," blood that binds those upon whom it is placed into an everlasting covenant. Just as, long before, covenant blood had been placed upon the chiefs of Israel and upon Jehovah's altar (Ex. 24:1-8) binding them and him into an everlasting covenant, so now Jesus' blood was to bind his followers into an everlasting friendship with the Eternal Father. Jesus knew that the effect of his death would be to bring men and God together in a relationship infinitely close and lasting. The heart of the world would break in penitence before the cross, sin would be forgiven and character purified.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

Isaac Watts.

Tuesday, Twenty-ninth Week, Matt. 26:30-35.

30 And when they had sung a hymn, they went out unto
the mount of Olives.
31 Then saith Jesus unto them, All ye shall be offended in
me this night: for it is written, I will smite the shepherd,
32 and the sheep of the flock shall be scattered abroad. But
after I am raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all shall be
34 offended in thee, I will never be offended. Jesus said unto
him, Verily I say unto thee, that this night, before the
35 cock crow, thou shalt deny me thrice. Peter saith unto
him, Even if I must die with thee, *yet* will I not deny
thee. Likewise also said all the disciples.

Jesus who "loved his disciples to the end" is tenderly trying to forestall the shame and chagrin they will feel over their cowardly conduct. They are to remember later that Jesus foresaw their shameful conduct and nevertheless made an appointment to meet them again on the Galilean hills, suggestive at every turn of their sacred friendship. His words to Peter are not harsh words of anticipatory reproach, but tender words of warning to put Peter on his guard. Like the words of final appeal to the betrayer they show how keenly he felt that his closest friends were falling away from him. He was going out on the Lonely Way, down into the Valley of the Death Shade where he must pick his way through the terrifying darkness alone. Yet not alone!

Deliver me from self-confidence. Show me the frailty of my resolutions, the cowardice of my soul, my need of an infinite Friend.

"In the hour of trial,
Jesus plead for me,
Lest by base denial
I depart from Thee;

When Thou seest me waver
With a look recall,
Nor for fear or favor
Suffer me to fall."

J. F. Montgomery.

Wednesday, Twenty-ninth Week, John 14:1-11.

1 Let not your heart be troubled: ye believe in God,
2 believe also in me. In my Father's house are many man-
sions; if it were not so, I would have told you; for I
3 go to prepare a place for you. And if I go and prepare a
place for you, I come again, and will receive you unto my-
4 self; that where I am, *there* ye may be also. And whither
5 I go, ye know the way. Thomas saith unto him, Lord, we
know not whither thou goest; how know we the way?
6 Jesus saith unto him, I am the way, and the truth, and
7 the life: no one cometh unto the Father, but by me. If
ye had known me, ye would have known my Father also:
8 from henceforth ye know him, and have seen him. Philip
saith unto him, Lord, shew us the Father, and it sufficeth
9 us. Jesus saith unto him, Have I been so long time with
you, and dost thou not know me, Philip? he that hath
seen me hath seen the Father; how sayest thou, Shew us
10 the Father? Believest thou not that I am in the Father,
and the Father in me? the words that I say unto you I
speak not from myself: but the Father abiding in me doeth
11 his works. Believe me that I am in the Father, and the
Father in me: or else believe me for the very works' sake.

Weak, vacillating men may attach themselves to the Eternal and become stable. The Eternal has come out to them, under the forms of time. They have read eternal love in the lines of his face and felt its strong pressure in the grasp of his hand. Eternal love came to them in the very plain work-a-day form of a mechanic. He told them in the phraseology of his trade that he would go ahead to fit up rooms for them in the Father's homestead. There should be room enough for all the great family of returning children: "In my Father's house are many abiding places." He prepares "places" for them and comes to conduct them to their places. The destiny of the race is in his keeping and he it is who has come back to guide humanity up to its high destiny.

"The upward calling of God in **Christ Jesus.**"
Paul to the Philippians.

Thursday, Twenty-ninth Week, John 14:12-24.

12 Verily, verily, I say unto you, He that believeth on me,
the works that I do shall he do also; and greater *works*
than these shall he do; because I go unto the Father.
13 And whatsoever ye shall ask in my name, that will I do,
14 that the Father may be glorified in the Son. If ye shall

15 ask me anything in my name, that will I do. If ye love
16 me, ye will keep my commandments. And I will pray the
Father, and he shall give you another Comforter, that he
17 may be with you for ever, *even* the Spirit of truth: whom
the world cannot receive; for it beholdeth him not, neither
knoweth him: ye know him; for he abideth with you,
18 and shall be in you. I will not leave you desolate: I come
19 unto you. Yet a little while, and the world beholdeth me
no more; but ye behold me: because I live, ye shall live
20 also. In that day ye shall know that I am in my Father,
21 and ye in me, and I in you. He that hath my command-
ments, and keepeth them, he it is that loveth me: and he
that loveth me shall be loved of my Father, and I will love
22 him, and will manifest myself unto him. Judas (not Is-
cariot) saith unto him, Lord, what is come to pass that
thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he
will keep my word; and my Father will love him, and we
24 will come unto him, and make our abode with him. He
that loveth me not keepeth not my words: and the word
which ye hear is not mine, but the Father's who sent me.

Humanity inspired by the invisible spirit of Jesus will perform achievements greater than any performed by him in the days of his flesh. He will be to them a powerful inner impulse driving them on to an ever enlarging mastery of their environment. God's earth and sea and air will be the obedient spheres in which they operate. Church and state and all the various institutions of human civilization will give expression to the genius of men who, adopting Jesus' laws of life, find themselves sure that he loves and guides them.

As men in their social and business life adopt the principles of Jesus, "keep his commandments," they will become conscious of his unseen presence, "He will manifest himself to them." They will never be very sure of his presence until they sympathize with him in the thorough application of his principles to all phases of human life.

"Till all thy life one way incline
With one wide Will that closes thine."
Tennyson, "On a Mourner."

Friday, Twenty-ninth Week, John 14:25-31.

25 These things have I spoken unto you, while *yet* abiding
26 with you. But the Comforter, *even* the Holy Spirit, whom
the Father will send in my name, he shall teach you all
things, and bring to your remembrance all that I said
27 unto you. Peace I leave with you; my peace I give unto
you: not as the world giveth, give I unto you. Let not
28 your heart be troubled, neither let it be fearful. Ye
heard how I said to you, I go away, and I come unto you.
If ye loved me, ye would have rejoiced, because I go unto
29 the Father: for the Father is greater than I. And now I
have told you before it come to pass, that, when it is

30 come to pass, ye may believe. I will no more speak much
31 with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

We often say of a deceased friend that the world is poorer because he has left it. So it would seem that the world would have been left immeasurably poorer when Jesus died. But this was not Jesus' view. He felt that the place of his visible presence would be taken by the "Comforter," or better the "Helper." There was to enter into the experience of men a power that would "help" them up to God, "help" them remember the teaching of Jesus and "help" them understand how to apply his teaching to life. He would "help" them into Jesus' peaceful way of living, so that they need never be "troubled" or "fearful" any more. The safeguard against anxiety must necessarily be nothing less than a resourceful person, some Mighty Helper with resources adequate for any conceivable emergency.

"And all is well, tho' faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm."
Tennyson, "In Memoriam."

Saturday, Twenty-ninth Week, John 15: 1-8.

1 I am the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it,
3 that it may bear more fruit. Already ye are clean because
4 of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye
5 abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit:
6 for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are
7 burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples.

"I am the true vine and my Father is the husbandman." That is, God is giving his personal attention to Jesus and his disciples. From the multitude of men gathered closely about Jesus God looks for a large output of that which he sent Jesus into the world to secure—"much fruit" of the sort that he planted the vine to bear. The nature of this

output is perfectly clear. It is unfailing good will, and the deep peace that springs inevitably up in the heart of good will. The sight of a church building in a city ought to suggest instantly to everyone who passes by, the thought of invincible good will. This building is the headquarters of the men and women who are famous in the community for their quick sympathies, unfailing good will and deep peace. They have banded themselves together in the name of Jesus Christ to meet human need.

"Apart from me ye can do nothing."
"We feel we are nothing,—for all is Thou and in Thee;
We feel we are something,—*that* also has come from Thee;
We know we are nothing,—but Thou wilt help us to be.
Hallowed be Thy name,—Halleluiah!"
Tennyson, "De Profundis."

Sunday, Thirtieth Week, John 15:9-17.

9 Even as the Father hath loved me, I also have loved
10 you: abide ye in my love. If ye keep my commandments,
ye shall abide in my love; even as I have kept my
11 Father's commandments, and abide in his love. These
things have I spoken unto you, that my joy may be in you,
12 and *that* your joy may be fulfilled. This is my command-
ment, that ye love one another, even as I have loved you.
13 Greater love hath no man than this, that a man lay down
14 his life for his friends. Ye are my friends, if ye do the
15 things which I command you. No longer do I call you
servants; for the servant knoweth not what his lord doeth:
but I have called you friends; for all things that I heard
16 from my Father I have made known unto you. Ye did
not choose me, but I chose you, and appointed you, that ye
should go and bear fruit, and *that* your fruit should abide:
that whatsoever ye shall ask of the Father in my name, he
17 may give it you. These things I command you, that ye
may love one another.

The final and highest title that Jesus selected for his disciples was "friends": "I have called you friends." They were a group of friendly men. They were friends of the Christ to whom he committed the great enterprise to which he gave himself in life and in death and in resurrective power. They were trusty friends who would not fail to support his enterprise at any cost. They were friendly to each other. The Christians in any village or city are to be famous in all the community because of their devotion to each other. Prayer of peculiar power will rise from a group so closely bound by ties of friendship to their Lord and to each other. Only friendly men can pray effectively.

The time will come when large numbers of men will be so like in disposition to Jesus and will apply his prin-

ciples so faithfully to all phases of life that they can also pray as effectively as Jesus did (v. 16).

Monday, Thirtieth Week, John 15:18-27.

18 If the world hateth you, ye know that it hath hated me
19 before *it hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world
20 hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my
21 word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know
22 not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse
23 for their sin. He that hateth me hateth my Father also.
24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen
25 and hated both me and my Father. But *this cometh to pass,* that the word may be fulfilled that is written in their
26 law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from
27 the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

The men of invincible good will gathered about the Lord will be hated by men of an opposite disposition. The reason for this is that the unselfish get in the way of the selfish. Men of the Jesus type are pledged not merely to live lives of active good will themselves, but they are pledged to do what they can to secure fair treatment for all who are being unfairly dealt with. This often brings them in between selfish men and their victims. This draws upon them the bitter hate of those whose money-making schemes are interfered with. The attack upon graft arouses the same hatred today that was felt toward Jesus by those whose selfish schemes he opposed. The last sentence of the paragraph says that the steadfast appeal to the teaching of Jesus and the evidence of his presence afforded by the lives of his disciples will finally drive selfish men from the field.

"Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exultingly unto Thee,
'Oh Lord, Thy will be done!'

"When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword, or tongue, or pen;
And e'en the headsman's axe may flash
Thy message unto men."

John Hay.

Tuesday, Thirtieth Week, John 16:1-11.

1 These things have I spoken unto you, that ye should not
2 be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you
3 shall think that he offereth service unto God. And these things will they do, because they have not known the
4 Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you
5 from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me,
6 Whither goest thou? But because I have spoken these
7 things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.
8 And he, when he is come, will convict the world in respect
9 of sin, and of righteousness, and of judgment: of sin,
10 because they believe not on me; of righteousness, because
11 I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged.

God is upon the side of those who stand for a fair deal. There comes from him the invisible "Helper" who helps mightily in the righting of wrongs. A new spirit comes into the hearts of men making them see the wrong business methods that had not before disturbed them. Men feel in a new and strange way conscience-stricken when they fail to adopt the principles of Jesus. The Spirit of God moves among the people and men begin to feel that righteousness is practicable. They feel that God has judged the "Prince of this world" and that consequently certain forms of evil long tolerated will now be overthrown.

O Lord, deliver me from unreadiness to see what are violations of the teaching of Jesus; from fear and sloth in opposing them; and from all doubt as to the practicability of righteousness.

Wednesday, Thirtieth Week, John 16:12-24.

12 I have yet many things to say unto you, but ye cannot
13 bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall

not speak from himself; but what things soever he shall
hear, *these* shall he speak: and he shall declare unto you
14 the things that are to come. He shall glorify me: for he
15 shall take of mine, and shall declare *it* unto you. All
things whatsoever the Father hath are mine: therefore
said I, that he taketh of mine, and shall declare *it* unto
16 you. A little while, and ye behold me no more; and again
17 a little while, and ye shall see me. *Some* of his disciples
therefore said one to another, What is this that he saith
unto us, A little while, and ye behold me not; and again
a little while, and ye shall see me: and, Because I go to
18 the Father? They said therefore, What is this that he
19 saith, A little while? We know not what he saith. Jesus
perceived that they were desirous to ask him, and he said
unto them, Do ye inquire among yourselves concerning
this, that I said, A little while, and ye behold me not, and
20 again a little while, and ye shall see me? Verily, verily,
I say unto you, that ye shall weep and lament, but the
world shall rejoice: ye shall be sorrowful, but your sorrow
21 shall be turned into joy. A woman when she is in travail
hath sorrow, because her hour is come: but when she is
delivered of the child, she remembereth no more the an-
22 guish, for the joy that a man is born into the world. And
ye therefore now have sorrow; but I will see you again,
and your heart shall rejoice, and your joy no one taketh
23 away from you. And in that day ye shall ask me nothing.
Verily, verily, I say unto you, If ye shall ask anything of
24 the Father, he will give it you in my name. Hitherto
have ye asked nothing in my name: ask, and ye shall re-
ceive, that your joy may be fulfilled.

The Spirit of God continues to guide men into the truth, that is, into reality. He is himself the Spirit of Truth, that is, the Spirit of sincerity, reality. Under his unseen but mighty guidance that which is artificial gives way to that which is real. The relations of men to each other take on new genuineness. They look into each other's faces and speak the truth with good will. Institutions that have ceased to be useful are abandoned. Everywhere there is the upward thrust out of darkness into light. Secrecy gives way to undreaded publicity.

All this leads to a strong glad life, to a "joy that no one taketh away." Life finally gets on the firm basis of sincerity and good will. Life so lived everywhere in the world gives a secure joy. The generations go forward without apprehension of coming ill, and heaven is under way.

"Ring out the old, ring in the new,
Ring happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."
Tennyson, "In Memoriam."

Thursday, Thirtieth Week, John 16:25-33.

25 These things have I spoken unto you in proverbs: the
hour cometh, when I shall no more speak unto you in
26 proverbs, but shall tell you plainly of the Father. In that
day ye shall ask in my name: and I say not unto you,
27 that I will pray the Father for you; for the Father him-
self loveth you, because ye have loved me, and have
28 believed that I came forth from the Father. I came out
from the Father, and am come into the world: again, I
29 leave the world, and go unto the Father. His disciples say,
Lo, now speakest thou plainly, and speakest no proverb.
30 Now know we that thou knowest all things, and needest
not that any man should ask thee: by this we believe that
31 thou camest forth from God. Jesus answered them, Do ye
32 now believe? Behold, the hour cometh, yea, is come, that
ye shall be scattered, every man to his own, and shall leave
me alone: and *yet* I am not alone, because the Father is with
33 me. These things have I spoken unto you, that in me ye may
have peace. In the world ye have tribulation: but be of
good cheer; I have overcome the world.

In this time to which Jesus looks forward and for which he has been preparing the way, men are to have free and conscious access to God. They will pray to him and be conscious of his direct and loving response. This comes to pass because Jesus has come out from God; men have attached themselves in loving good will to Jesus and he goes back again into the unseen world to God, carrying their affection with him. It is through suffering that men come to this clear knowledge of God. The suffering will not overwhelm them. Jesus assures them that he himself is to face the worst that organized opposition to righteousness can do, and will overcome it. He is sure that God will be with him in the darkness and he will make his victory theirs.

"He fought his doubts, and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length

"To find a stronger faith his own;
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."
Tennyson, "In Memoriam."

Friday, Thirtieth Week, John 17:1-10.

1 These things spake Jesus; and lifting up his eyes to
heaven, he said, Father, the hour is come; glorify thy

2 Son, that the Son may glorify thee: even as thou gavest
him authority over all flesh, that whatsoever thou hast
3 given him, to them he should give eternal life. And this
is life eternal, that they should know thee the only true
God, and him whom thou didst send, *even* Jesus Christ.
4 I glorified thee on the earth, having accomplished the work
5 which thou hast given me to do. And now, O Father, glorify
thou me with thine own self with the glory which I had
6 with thee before the world was. I manifested thy name
unto the men whom thou gavest me out of the world:
thine they were, and thou gavest them to me; and they
7 have kept thy word. Now they know that all things what-
8 soever thou hast given me are from thee: for the words
which thou gavest me I have given unto them; and they
received *them*, and knew of a truth that I came forth from
9 thee, and they believed that thou didst send me. I pray for
them: I pray not for the world, but for those whom thou
10 hast given me; for they are thine: and all things that are
mine are thine, and thine are mine: and I am glorified in
them.

The climax of Jesus' teaching is his praying. In prayer he gathers up his disciples and tries to bring them, not in theory but in fact, into his own fellowship with God.

His prayer is his report of the performance of his mission. He has "accomplished the task that God gave him to do." He has "manifested God's name," that is God's nature, to the men who have known him. He has made God glorious in the world. Men ever after will have a truer, higher ideal of God than that which prevailed before Jesus lived him out in terms of daily human life. Men henceforth will speak of "The God and Father of our Lord Jesus Christ" with a new sense of what God is.

O Lord Christ, we believe that thou didst come forth from God, bringing his glory into the daily life of men. May our lives this day catch up into themselves something of the glory of God.

Saturday, Thirtieth Week, John 17:11-19.

11 And I am no more in the world, and these are in the
world, and I come to thee, Holy Father, keep them in thy
name which thou hast given me, that they may be one,
12 even as we *are*. While I was with them, I kept them in
thy name which thou hast given me: and I guarded them,
and not one of them perished, but the son of perdition;
13 that the scripture might be fulfilled. But now I come to
thee; and these things I speak in the world, that they may
14 have my joy fulfilled in themselves. I have given them
thy word; and the world hated them, because they are not
15 of the world, even as I am not of the world. I pray not
that thou shouldest take them from the world, but that thou
16 shouldest keep them from the evil *one*. They are not of
17 the world, even as I am not of the world. Sanctify them
18 in the truth: thy word is truth. As thou didst send me

19 into the world, even so sent I them into the world. And
for their sakes I sanctify myself, that they themselves also
may be sanctified in truth.

The burden of Jesus' prayer for his friends was, that they might be one. The love which bound him to the Father in his life of devoted service, he wished to see reproduced in the reciprocal relations of his friends. They were to be "one as he and the Father were one." This unity in the company of his friends was to be secured by the action of God upon them, keeping them "in his name," that is, in close connection with his person. That which draws men together is a genuine sense of together belonging to God. The sense of the brotherhood of men springs out of a genuine, experimental sense of the Fatherhood of God.

The prayer of Jesus for human brotherhood was not offered once for all, but continues through the centuries. It will not cease until it is fully answered in the developing business and industrial life of the world.

Sunday, Thirty-first Week, John 17:20-26.

20 Neither for these only do I pray, but for them also that
21 believe on me through their word; that they may all be
one; even as thou, Father, *art* in me, and I in thee, that
they also may be in us: that the world may believe that
22 thou didst send me. And the glory which thou hast given
me I have given unto them; that they may be one, even
23 as we *are* one; I in them, and thou in me, that they may
be perfected into one; that the world may know that thou
didst send me, and lovedst them, even as thou lovedst me.
24 Father, that which thou hast given me, I will that, where
I am, they also may be with me; that they may behold
my glory, which thou hast given me: for thou lovedst me
25 before the foundation of the world. O righteous Father,
the world knew thee not, but I knew thee; and these
26 knew that thou didst send me; and I made known unto
them thy name, and will make it known; that the love
wherewith thou lovedst me may be in them, and I in them.

The convincing proof of the divinity of Christ is to be found in the harmonious relations that exist between the disciples of Jesus. Their love for each other is to be a phenomenon so conspicuous and impressive as to be explicable to the world, only on the theory that the Lord who has produced it actually came out from God. No less a person could have secured such a result. "That they may be perfected into one, that the world may know that thou didst send me."

In this way they will become an expression of the love

of God on a world-wide scale. The strong love of God for Jesus is to be in the hearts of Jesus' disciples, expressing itself in their lives. Jesus himself is to be in them, getting expression for himself in their activities. "That the love wherewith thou lovedst me may be in them, and I in them."

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise;
Take my hands, and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee.

"Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne;
Take my love, my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee."

F. R. Havergal.

Monday, Thirty-first Week, Matt. 26: 36-46.

36 Then cometh Jesus with them unto a place called Geth-
semane, and saith unto his disciples, Sit ye here, while I
37 go yonder and pray. And he took with him Peter and the
two sons of Zebedee, and began to be sorrowful and sore
38 troubled. Then saith he unto them, My soul is exceeding
sorrowful, even unto death: abide ye here, and watch with
39 me. And he went forward a little, and fell on his face,
and prayed, saying, O my Father, if it be possible, let this
cup pass away from me: nevertheless, not as I will, but as
40 thou wilt. And he cometh unto the disciples, and findeth
them sleeping, and saith unto Peter, What, could ye not
41 watch with me one hour? Watch and pray, that ye enter
not into temptation: the spirit indeed is willing, but the
42 flesh is weak. Again, a second time he went away, and
prayed, saying, O my Father, if this cannot pass away,
43 except I drink it, thy will be done. And he came again
44 and found them sleeping, for their eyes were heavy. And
he left them again, and went away, and prayed a third
45 time, saying again the same words. Then cometh he to the
disciples, and saith unto them, Sleep on now, and take
your rest: behold, the hour is at hand, and the Son of
46 man is betrayed unto the hands of sinners. Arise, let us
be going: behold, he is at hand that betrayeth me.

After Jesus, in the midst of his disciples, had borne them up to God in prayer, he went away into the dark garden to lay his own terrible burden at the feet of God. Into all the mystery of that burden we may not penetrate. There was laid upon him the burden of feeling as God felt about the sin of his human children. God was drawing

him close to himself. The feeling of God about his children who have gone wrong was beginning to well up out of the great depths of the Father's heart into the human heart of Jesus, and it seemed to Jesus for a time that it was more than he could endure. It seemed to him that it would kill him on the spot: "My soul is exceeding sorrowful, even unto death." When he had prayed the third time strength came.

"'Tis midnight, and from all removed,
Emanuel wrestles lone with fears;
E'en the disciple that He loved
Heeds not his Master's grief and tears.

"'Tis midnight, and for others' guilt
The man of sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by his God."

W. B. Tappan.

Questions for Closer Study of the Readings in Section VII

1. Much of the subject matter this month has been connected with the *idea of judgment* (Matt. 24-25). A good deal of figurative language is used in these chapters. What are the facts behind the figures? What is God's "judgment"? How does it express itself? How does a man feel who is being "judged"? What are the standards in accordance with which a man's life must be judged? When is he judged?

2. All of this discussion of judgment stands out against a background of *the loving sacrifice of God*—the Last Supper, with its emblems of a slain body and blood painfully poured out, the sorrow in Gethsemane, the unresisted arrest. With what feelings does God stand over against the sins of men in judgment? What is sin anyway? What is there about it that is particularly bad?

3. *The possibilities of a human life as Jesus saw them.* Make a careful study of chapters 14-17 of John's Gospel, in order to determine what Jesus felt that he could do with a disciple's life if he had a chance at it. The words of Jesus in these chapters were spoken in the circle of those whose lives were supposed to lie open to Jesus. They were at his disposal. He could come in and do what he liked with them. Under such circumstances, what seemed to him to be the possibilities of these lives?

SECTION VIII

Death and Resurrection

Tuesday, Thirty-first Week, Matt. 26: 47-56.

47 And while he yet spake, lo, Judas, one of the twelve, came,
and with him a great multitude with swords and staves,
48 from the chief priests and elders of the people. Now he
that betrayed him gave them a sign, saying, Whomsoever
49 I shall kiss, that is he: take him. And straightway he came
50 to Jesus, and said, Hail, Rabbi; and kissed him. And
Jesus said unto him, Friend, *do* that for which thou art
come. Then they came and laid hands on Jesus, and took
51 him. And behold, one of them that were with Jesus
stretched out his hand, and drew his sword, and smote the
52 servant of the high priest, and struck off his ear. Then
saith Jesus unto him, Put up again thy sword into its
place: for all they that take the sword shall perish with
53 the sword. Or thinkest thou that I cannot beseech my
Father, and he shall even now send me more than twelve
54 legions of angels? How then should the scriptures be
55 fulfilled, that thus it must be? In that hour said Jesus to
the multitudes, Are ye come out as against a robber with
swords and staves to seize me? I sat daily in the temple
56 teaching, and ye took me not. But all this is come to pass,
that the scriptures of the prophets might be fulfilled.
Then all the disciples left him, and fled.

A crowd armed with knives and clubs is gathered about him who more and more seems to the moral sense of the world its ideal man. One of his friends by a kiss is helping the crowd to distinguish the object of their hate. All the rest of his friends are slipping away into the dark shadows of the orchard where the light of the soldiers' torches cannot follow them, and he is left alone with his enemies. Jesus, since his prayer time in Gethsemane, is sure of the power of God. God could even now send him twelve legions of angels. These radiant angels could drive this murderous company in terror back to the Roman barracks and the High Priest's palace!

But sin was to do its worst and the love of God quietly to reveal its utmost strength, as unwavering as the steadfast stars that shone in the sky above their heads.

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

W. Cowper.

Wednesday, Thirty-first Week, Matt. 26: 57-68.

57 And they that had taken Jesus led him away to *the house*
of Caiaphas the high priest, where the scribes and the
58 elders were gathered together. But Peter followed him
afar off, unto the court of the high priest, and entered in,
59 and sat with the officers, to see the end. Now the chief
priests and the whole council sought false witness against
60 Jesus, that they might put him to death; and they found
it not, though many false witnesses came. But afterward
61 came two, and said, This man said, I am able to destroy
62 the temple of God, and to build it in three days. And the
high priest stood up, and said unto him, Answereth thou
63 nothing? what is it which these witness against thee? But
Jesus held his peace. And the high priest said unto him,
I adjure thee by the living God, that thou tell us whether
64 thou be the Christ, the Son of God. Jesus saith unto him,
Thou hast said: nevertheless I say unto you, Henceforth
ye shall see the Son of man sitting at the right hand of
65 power, and coming on the clouds of heaven. Then the
high priest rent his garments, saying, He hath spoken
blasphemy: what further need have we of witnesses? be-
66 hold, now ye have heard the blasphemy: what think ye?
67 They answered and said, He is worthy of death. Then
did they spit in his face and buffet him: and some smote
68 him with the palms of their hands, saying, Prophesy unto
us, thou Christ: who is he that struck thee?

Jesus' enemies now had him in their power. His friends had scattered in despair. One of them was waiting "to see the end." His enemies first tried to convict him on a charge that was calculated to rouse public sentiment against him. If they could condemn him as one who had made revolutionary threats against the holy temple, naturally public anger would flame up against him and would justify his execution. This attempt failed and finally there was nothing left to do except to ask him whether or not he regarded himself as the Christ. Jesus unhesitatingly admitted that he did, and gave his answer in language that seemed to threaten his judges with his own messianic judgment. That a man so opposed to them and so out of accord with their traditional conceptions of religion should think himself the Christly ruler of the nation was an infuriating thought. "They spit in his face."

Thursday, Thirty-first Week, Matt. 26: 69-75.

69 Now Peter was sitting without in the court: and a maid
came unto him, saying, Thou also wast with Jesus the
70 Galilæan. But he denied before them all, saying, I know
71 not what thou sayest. And when he was gone out into the
porch, another *maid* saw him, and saith unto them that
were there, This man also was with Jesus the Nazarene.
72 And again he denied with an oath, I know not the man.

73 And after a little while they that stood by came and said
to Peter, Of a truth thou also art *one* of them; for thy
74 speech bewrayeth thee. Then began he to curse and to
swear, I know not the man. And straightway the cock
75 crew. And Peter remembered the word which Jesus had
said, Before the cock crow, thou shalt deny me thrice.
And he went out, and wept bitterly.

This is the record of a good man's temporary disgrace. It was a good motive that brought him to the place of temptation—love for his Lord. The bitter weeping that shook his strong frame as he went out from the scene of temptation into the darkness testified that he still loved his Lord. Why did he yield to temptation and go out with such bitter sense of shameful defeat? The question can not be fully answered because we do not possess an intimate knowledge of Peter's inner life during the years that preceded his temptation. The reason for a man's failing in a conspicuous emergency is often found in a long series of earlier failures at inconspicuous points of his life. Evidently telling the exact truth under all circumstances had not become an instinct of Peter's nature.

O Lord, help me so steadily to represent things as they are in the details of life that I shall instinctively tell the truth in any dangerous crisis.

Friday, Thirty-first Week, Matt. 27: 1-10.

1 Now when morning was come, all the chief priests and
the elders of the people took counsel against Jesus to put
2 him to death: and they bound him, and led him away, and
delivered him up to Pilate the governor.
3 Then Judas, which betrayed him, when he saw that he
was condemned, repented himself, and brought back the
4 thirty pieces of silver to the chief priests and elders, say-
ing, I have sinned in that I betrayed innocent blood. But
5 they said, What is that to us? see thou *to it*. And he cast
down the pieces of silver into the sanctuary, and departed;
6 and he went away and hanged himself. And the chief
priests took the pieces of silver, and said, It is not lawful
to put them into the treasury, since it is the price of
7 blood. And they took counsel, and bought with them the
8 potter's field, to bury strangers in. Wherefore that field
9 was called, The field of blood, unto this day. Then was
fulfilled that which was spoken by Jeremiah the prophet,
saying, And they took the thirty pieces of silver, the
price of him that was priced, whom *certain* of the children
10 of Israel did price; and they gave them for the potter's
field, as the Lord appointed me.

We are not able to follow the thoughts of Judas in all their dark and tortuous course during the last days of his connection with Jesus. He saw no future for himself

when he came to reflect on his situation. Even those who had profited by his treachery would despise him because he had outraged the Eastern sense of decency by betraying a table companion. There was something in the man that had originally appealed to Jesus and that something perhaps now came for a moment to the surface and led him to try to undo his deed. There may have been, earlier in life, a long series of small failures along the line of conduct that appeared in Judas' great crisis.

O Lord, help me day by day to be so faithful to all my friends in the details of family, social, and business life that I may pass through any future emergency without betraying any trust.

Saturday, Thirty-first Week, Matt. 27: 11-14.

11 Now Jesus stood before the governor: and the governor
asked him, saying, Art thou the King of the Jews? and
12 Jesus said unto him, Thou sayest. And when he was ac-
cused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not how many
14 things they witness against thee? And he gave him no
answer, not even to one word: insomuch that the governor
marvelled greatly.

After Jesus had made his great declaration he looked silently into the face of the Roman Procurator. Most of the criminals brought before the Procurator used the moments granted them for defense in making desperate, vociferous denials of the charges on which they had been condemned or in pleading for mercy. Jesus' enemies filled the air with clamor against him, but still he made no reply.

He had fearlessly uttered the fundamental truth of his being, and now he needed simply to stand without agitation as its silent incarnation. Subsequent ages were destined to become Christian ages in view of the inner consciousness clearly revealed in that simple utterance.

O Lord, give me courage to speak out in the fit time the deepest conviction of my being and then, as its quietly sincere incarnation, to feel sure that my personality will exert such influence as Thou shalt ordain.

Sunday, Thirty-second Week, Luke 23: 4-16

4 Thou sayest. And Pilate said unto the chief priests and
5 the multitudes, I find no fault in this man. But they
were the more urgent, saying, He stirreth up the people,

teaching throughout all Judæa, and beginning from Galilee
6 even unto this place. But when Pilate heard it, he asked
7 whether the man were a Galilæan. And when he knew
that he was of Herod's jurisdiction, he sent him unto
Herod, who himself also was at Jerusalem in these days.
8 Now when Herod saw Jesus, he was exceeding glad: for
he was of a long time desirous to see him, because he had
heard concerning him; and he hoped to see some miracle
9 done by him. And he questioned him in many words; but
10 he answered him nothing. And the chief priests and the
11 scribes stood, vehemently accusing him. And Herod with
his soldiers set him at nought, and mocked him, and
arraying him in gorgeous apparel sent him back to Pilate.
12 And Herod and Pilate became friends with each other that
very day: for before they were at enmity between them-
selves.
13 And Pilate called together the chief priests and the
14 rulers and the people, and said unto them, Ye brought
unto me this man, as one that perverteth the people: and
behold, I, having examined him before you, found no
fault in this man touching those things whereof ye ac-
15 cuse him: no, nor yet Herod: for he sent him back unto
us; and behold, nothing worthy of death hath been done
16 by him. I will therefore chastise him, and release him.

Again the strange "king of the Jews" looked into the face of a shrewd government official. His quiet, searching eyes looked over the sly (Luke 13:32) features of the man who had killed his great friend, John the Baptist. For this official, as for Pilate, he had only dignified, eloquent silence. Herod "hoped to see some miracle done by him." Did he consider him to be a fakir who might be ambitious to secure release through the brilliant performance of some of his repertory of wonders! And perhaps even to be appointed as an interesting attaché of the royal household!

The only thing that could have given Jesus a tinge of satisfaction in this humiliating experience was to find that this treatment of his case was serving to make two enemies feel more friendly.

As Jesus, deserted by his friends, was bandied about from one group to another of those who hated him or held him in contempt it must have been his sure inner sense of the Father's presence that kept him tranquil.

Monday, Thirty-second Week, Matt. 27: 15-26.

15 Now at the feast the governor was wont to release unto
16 the multitude one prisoner, whom they would. And they
17 had then a notable prisoner, called Barabbas. When there-
fore they were gathered together, Pilate said unto them,
Whom will ye that I release unto you? Barabbas, or
18 Jesus which is called Christ? For he knew that for envy

19 they had delivered him up. And while he was sitting on
the judgment-seat, his wife sent unto him, saying, Have
thou nothing to do with that righteous man: for I have
suffered many things this day in a dream because of him.
20 Now the chief priests and the elders persuaded the multi-
tudes that they should ask for Barabbas, and destroy
21 Jesus. But the governor answered and said unto them,
Whether of the twain will ye that I release unto you?
22 And they said, Barabbas. Pilate saith unto them, What
then shall I do unto Jesus which is called Christ? They
23 all say, Let him be crucified. And he said, Why, what
evil hath he done? But they cried out exceedingly, say-
24 ing, Let him be crucified. So when Pilate saw that he
prevailed nothing, but rather that a tumult was arising,
he took water, and washed his hands before the multitude,
saying, I am innocent of the blood of this righteous man:
25 see ye *to it*. And all the people answered and said, His
26 blood *be* on us, and on our children. Then released he
unto them Barabbas: but Jesus he scourged and delivered
to be crucified.

Pilate's Roman sense of justice began to bestir itself. Evidently he had known something of Jesus before this time. No competent Procurator would have let so famous a person as Jesus escape his observation. His wife's dream shows that she had known about him and v. 18 shows clearly that Pilate had previously investigated the situation. At the same time considerations of expediency weighed with Pilate as well as his sense of justice. He did not wish to offend the Jewish leaders. He saw a way to please the masses, with whom Jesus was so popular, and at the same time endorse the sentence of the Jewish court that had condemned Jesus to death. He would endorse the sentence and then pardon Jesus. But these leaders did not propose to let Jesus escape them now, after the pains they had taken to get him in their power. They induced the crowd that had come to the Procurator's palace asking for their annual gift of a prisoner, to call for Barabbas, a famous insurrectionist and probably the favorite of at least a certain class of the people.

Tuesday, Thirty-second Week, Matt. 27 : 27-31.

27 Then the soldiers of the governor took Jesus into the
28 palace, and gathered unto him the whole band. And they
29 stripped him, and put on him a scarlet robe. And they
plaited a crown of thorns and put it upon his head, and a
reed in his right hand; and they kneeled down before him,
30 and mocked him, saying, Hail, King of the Jews! And
they spat upon him, and took the reed and smote him on
31 the head. And when they had mocked him, they took off
from him the robe, and put on him his garments, and led
him away to crucify him.

The entire cohort of Roman soldiers gathered from all over the barracks for a few moments of wild, brutal fun with the "king of the Jews." This was evidently one of their perquisites. They treated him like a king. One soldier threw over him a cloak of royal color which was found among the cast-off wardrobe of some officer. Another cut a thorn branch, twisted it into a circlet and jammed it down upon Jesus' head as a crown. A stick was thrust into his hand as a scepter. The soldiers all over the court yard kneeled on the pavement before him and their deep voices did him sarcastic reverence. Then in a spasm of anti-Semite fury they mocked him, spit at him, snatched the scepter stick from his hand and beat him with it. And Jesus, the incarnate heart of invincible good will, kept his temper.

May there be One within me who shall help me into an ever larger measure of his own self-control.

Wednesday, Thirty-second Week, John 19: 4-16.

4 And Pilate went out again, and saith unto them, Behold,
I bring him out to you, that ye may know that I find no
5 crime in him. Jesus therefore came out, wearing the crown
of thorns and the purple garment. And *Pilate* saith unto
6 them, Behold, the man! When therefore the chief priests
and the officers saw him, they cried out, saying, Crucify
him, crucify *him*. Pilate saith unto them, Take him your-
7 selves, and crucify him: for I find no crime in him. The
Jews answered him, We have a law, and by that law he
ought to die, because he made himself the Son of God.
8 When Pilate therefore heard this saying, he was the more
9 afraid; and he entered into the palace again, and saith
unto Jesus, Whence art thou? But Jesus gave him no
10 answer. Pilate therefore saith unto him, Speakest thou
not unto me? knowest thou not that I have power to re-
11 lease thee, and have power to crucify thee? Jesus an-
swered him, Thou wouldest have no power against me,
except it were given thee from above: therefore he that
12 delivered me unto thee hath greater sin. Upon this Pilate
sought to release him: but the Jews cried out, saying, If
thou release this man, thou art not Cæsar's friend: every
one that maketh himself a king speaketh against Cæsar.
13 When Pilate therefore heard these words, he brought Jesus
out, and sat down on the judgment-seat at a place called
14 The Pavement, but in Hebrew, Gabbatha. Now it was the
Preparation of the passover: it was about the sixth hour.
15 And he saith unto the Jews, Behold, your King! They
therefore cried out, Away with *him*, away with *him*,
crucify him. Pilate saith unto them, Shall I crucify your
King? The chief priests answered, We have no king but
16 Cæsar. Then therefore he delivered him unto them to be
crucified.

As the situation developed during the morning hours it

became evident that Pilate was really the one who was on trial. Indeed, all the persons who had to do with Jesus were unconsciously, but inevitably on trial. Their treatment of Jesus revealed their character. Pilate finally condemned Jesus for the same reason that had led the priests and rabbis to convict him. They were all afraid that they would lose their places if they did not turn against him. The priests feared the loss of office, the rabbis the loss of prestige, and Pilate also at the end realized that a representation might be sent to Rome that would cost him his place. It was human selfishness that brought Jesus to the cross.

This situation is translated into modern terms when a man for fear of losing place or money refuses to stand for Jesus' ideal, which is a fair chance for all men.

Thursday, Thirty-second Week, Matt. 27: 32-37.

32 And as they came out, they found a man of Cyrene,
Simon by name: him they compelled to go *with them,* that
33 he might bear his cross. And when they were come unto
a place called Golgotha, that is to say, The place of a
34 skull, they gave him wine to drink mingled with gall: and
35 when he had tasted it, he would not drink. And when
they had crucified him, they parted his garments among
36 them, casting lots: and they sat and watched him there.
37 And they set up over his head his accusation written,
THIS IS JESUS THE KING OF THE JEWS.

It becomes evident that God does not propose to interfere. The procession makes its way out through the city along a path that has been trodden by many desperate men on their way to the skull-shaped hill. A few fierce blows with the hammer, and then after a moment of hard lifting the cross is in its place bearing its suffering burden. The real crucifixion of Jesus is not so much in the sphere of lacerated muscles and strained tendons as it is in the sphere of spiritual experience. All about him are the men for whom he had coveted the glad life of the new kingdom—the foreign soldiers gambling for his clothing, the leaders of the people gloating over their success in securing his execution, the multitudes of men, women and children in the great city whom he had longed for months to gather about him for protection "as a hen gathers her chickens under her wings."

It is their condition that causes his spiritual distress, and that distress is a revelation of the heart of God. It is a

revelation of the love of God that is overcoming the sin of the world.

"O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For Thou, our Lord, art crucified."

Faber.

Friday, Thirty-second Week, Matt. 27: 38-44.

38 Then are there crucified with him two robbers, one on the
39 right hand, and one on the left. And they that passed by
40 railed on him, wagging their heads, and saying, Thou that
destroyeth the temple, and buildest it in three days, save
thyself: if thou art the Son of God, come down from the
41 cross. In like manner also the chief priests mocking *him,*
42 with the scribes and elders, said, He saved others; himself
he cannot save. He is the King of Israel; let him now
come down from the cross, and we will believe on him.
43 He trusteth on God; let him deliver him now, if he de-
44 sireth him: for he said, I am the Son of God. And the
robbers also that were crucified with him cast upon him
the same reproach.

Two conceptions of the proper use of power are represented in this terrible scene. The one conception is represented by the rabbis and priests in the foreground, insolent, swollen with pride, striding back and forth before the cross of Jesus, apparently wholly triumphant. It holds that power ought to be used to evade sacrifice and suffering. It expresses itself in the words, "If thou art the Son of God, come down from the cross." The other conception is impersonated by the silent, apparently helpless figure of one who has lived a life of matchless power. It holds that power ought to be used in the interests of others at the risk of sacrifice and suffering. The figure on the cross is there because of resolute, unwavering devotion to the interests of others. The contest between these two ideals is still going on, but the ideal of the figure on the cross slowly gains ground in the life of the world.

"Not looking each of you to his own things, but each of you also to the things of others."—*Paul to the Philippians.*

Saturday, Thirty-second Week, Luke 23: 39-43.

39 And one of the malefactors which were hanged railed on
him, saying, Art not thou the Christ? save thyself and us.
40 But the other answered, and rebuking him said, Dost thou
not even fear God, seeing thou art in the same condemna-
41 tion? And we indeed justly; for we receive the due re-
ward of our deeds: but this man hath done nothing amiss.
42 And he said, Jesus, remember me when thou comest in

43 thy kingdom. And he said unto him, Verily I say unto
thee, To-day shalt thou be with me in Paradise.

Jesus was always dividing men into two classes, those for him and those against him. This dividing line soon ran between his two brigand neighbors on their crosses. The brigand whose spirit went out sympathetically to Jesus could scarcely have had any belief that Jesus was the Messiah. It was inconceivable that the Messiah should be crucified, and even Jesus' own disciples must have already given up their belief in his Messiahship. But this man was powerfully impressed by the self-control and silent patience of Jesus. Jesus did not hurl down curses on the heads of his insolent enemies at the foot of the cross. Jesus perhaps seemed to him a deluded but wholly harmless and wonderfully attractive Messianic aspirant. And so with a kind of grim humor which had in it the good will that is the essence of faith he finally said to Jesus, "When you get your kingdom remember me!"

The essential element in faith is a genuine liking for Jesus, his type of character, and his enterprise.

"'What think ye of Christ,' friend? When all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"
Browning, "Bishop Bloughram's Apology."

Sunday, Thirty-third Week, Matt. 27: 45-54.

45 Now from the sixth hour there was darkness over all
46 the land until the ninth hour. And about the ninth hour
Jesus cried with a loud voice, saying, Eli, Eli, lama
sabachthani? that is, My God, my God, why hast thou
47 forsaken me? And some of them that stood there, when
48 they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
49 And the rest said, Let be; let us see whether Elijah cometh
50 to save him. And Jesus cried again with a loud voice,
51 and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and
52 the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that
53 had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy
54 city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

In the darkness the voice of Jesus was heard crying out the first sentence of the wonderful twenty-second Psalm,

which ends with a glorious vision of Messianic splendor filling the earth. Perhaps Jesus went through this Psalm many times during the painful hours on the cross and strengthened his spirit with the picture of glory that followed its description of suffering so like in detail to that through which he was passing. "The joy that was set before him," as the author of Hebrews says, perhaps was enabling him to "endure the cross, despising shame."

The unintelligent group about the cross had no conception of the significance of the scene and yet they could not help being vaguely influenced by the experience through which the great soul on the cross was passing.

"Such anguish! such betrayal! Who could paint
That tragedy! one human, piteous cry—
'Forsaken'—and black death! If he was God,
'Twas for an instant only, his despair;
Or was he man, and there is life beyond,
And soon or late, the good rewarded are,
Then too, is recompense.
"But was he man,
And death ends all; then was that tortured death
On Calvary a thing to make the pulse
Of memory quail and stop."
Richard Watson Gilder, in "Palestine."

Monday, Thirty-third Week, Matt. 27:55, 56; John 19:31-37.

55 And many women were there beholding from afar,
which had followed Jesus from Galilee, ministering unto
56 him: among whom was Mary Magdalene, and Mary the
mother of James and Joses, and the mother of the sons of
Zebedee.
31 The Jews therefore, because it was the Preparation, that
the bodies should not remain on the cross upon the sabbath
(for the day of that sabbath was a high *day*), asked of
Pilate that their legs might be broken, and *that* they might
32 be taken away. The soldiers therefore came, and brake the
legs of the first, and of the other which was crucified with
33 him: but when they came to Jesus, and saw that he was
34 dead already, they brake not his legs: howbeit one of the
soldiers with a spear pierced his side, and straightway
35 there came out blood and water. And he that hath seen
hath borne witness, and his witness is true: and he
36 knoweth that he saith true, that ye also may believe. For
these things came to pass, that the scripture might be ful-
37 filled, A bone of him shall not be broken. And again
another scripture saith, They shall look on him whom they
pierced.

A group of women was standing at a distance safe from the insults that would have been offered them if they had been near the cross. The hearts of these women had been touched by Jesus' ministry to the sick and poor, and their

souls had been stirred by expectations of the coming kingdom. They had been using their fortunes, small or great, in maintaining Jesus and his work: "They had ministered to him of their substance" (Luke 8:3). They closed their eyes, expecting to hear the stroke of the heavy hammer breaking the bones of Jesus, but when they looked they saw that Jesus had evidently already died and his body was to be spared. One of the soldiers, to be sure that Jesus was dead, brutally lunged his spear through the side under the outstretched arm into the heart of Jesus.

Tuesday, Thirty-third Week, Matt. 27:57-61; John 19:39.

57 And when even was come, there came a rich man from
Arimathæa, named Joseph, who also himself was Jesus'
58 disciple: this man went to Pilate, and asked for the body
59 of Jesus. Then Pilate commanded it to be given up. And
Joseph took the body, and wrapped it in a clean linen cloth,
60 and laid it in his own new tomb, which he had hewn out
in the rock: and he rolled a great stone to the door of the
61 tomb, and departed. And Mary Magdalene was there, and
the other Mary, sitting over against the sepulchre.
39 And there came also Nicodemus, he who at the first came
to him by night, bringing a mixture of myrrh and aloes,
about a hundred pound *weight*.

One rich man had overcome the peculiar peril which Jesus had seen in the possession of riches. His riches had not made him selfish, but on the contrary he had often had private interviews with Jesus. His successful resistance of peculiarly fierce temptation had perhaps given him a special fineness of character. He had sufficient influence with the Procurator to secure the dead body of Jesus. Another distinguished man, who like the first had never openly connected himself with Jesus, came boldly forward and helped in the preparation for burial. The suffering of Jesus had quickened their consciences and made them braver, better men. His suffering was finally to purify all the world. The whole earth is to be sanctified by his death, his burial, and his resurrection.

"This is the earth he walked on; not alone
That Asian country keeps the sacred stain;
Ah, not alone the far Judæan plain,
Mountain and river! Lo, the sun that shone
On him now shines on us; when the day is gone
The moon of Galilee comes forth again
And lights our path as His; an endless chain
Of years and sorrows makes the round world one,

The air we breathe, he breathed—the very air
That took the mold and music of his high
And Godlike speech. Since then shall mortal dare
With base thought front the ever-sacred sky—
Soil with foul deed the ground whereon he laid
In holy death his pale, immortal head!"
Richard Watson Gilder, "Holy Land."

Wednesday, Thirty-third Week, Matt. 27: 62-66.

62 Now on the morrow, which is *the day* after the Prepara-
tion, the chief priests and the Pharisees were gathered to-
63 gether unto Pilate, saying, Sir, we remember that that
deceiver said, while he was yet alive, After three days I
64 rise again. Command therefore that the sepulchre be
made sure until the third day, lest haply his disciples come
and steal him away, and say unto the people, He is risen
from the dead: and the last error will be worse than the
65 first. Pilate said unto them, Ye have a guard: go your
66 way, make it *as* sure as ye can. So they went, and made
the sepulchre sure, sealing the stone, the guard being with
them.

It seemed to Jesus' triumphant enemies that they had put him away for ever. They had executed him in a way that would cover his memory with everlasting shame. His dead body was to be securely guarded in a burial chamber until it should begin to decay. They had succeeded to the utmost. He and his vision would never more be heard of among men. Selfishness and bigotry could go on unrestrained and unrebuked.

But in God's world no ideal can be buried. Tombs are not for ideals. Ideals are sure to live, sure to live the life everlasting, sure of eternal realization.

O Lord, may Thy ideal be so wrought into my life that it shall bear me out into its everlasting life.

Thursday, Thirty-third Week, Matt. 28: 1-8.

1 Now late on the sabbath day, as it began to dawn
toward the first *day* of the week, came Mary Magdalene
2 and the other Mary to see the sepulchre. And behold,
there was a great earthquake; for an angel of the Lord
descended from heaven, and came and rolled away the
3 stone, and sat upon it. His appearance was as lightning,
4 and his raiment white as snow: and for fear of him the
5 watchers did quake, and became as dead men. And the
angel answered and said unto the women, Fear not ye:
for I know that ye seek Jesus, which hath been crucified.
6 He is not here; for he is risen, even as he said. Come,
7 see the place where the Lord lay. And go quickly, and
tell his disciples, He is risen from the dead; and lo, he
goeth before you into Galilee; there shall ye see him: lo,
8 I have told you. And they departed quickly from the
tomb with fear and great joy, and ran to bring his
disciples word.

It was the "disciples" who had been uppermost in Jesus' mind during the hours preceding his death. It is to them that the Risen Jesus sends a message through the great angel and the devoted women. He is eager to resume relationship with his "disciples" and will meet them in their familiar Galilean resorts. It is in the disciples that Jesus will find his future. He will fill them with hope and through them pour hope into the life of the world. The most significant feature of the resurrection was Jesus' resumption of personal intercourse with the disciples and the effect upon the life of the world that he would be able to produce through such intercourse.

O Lord, may I have deepening experience of Thy resurrection, so that it shall not be to me a theological dogma or historical tradition, but a present reality in my life.

Friday, Thirty-third Week, John 20: 1-10.

1 Now on the first *day* of the week cometh Mary Mag-
dalene early, while it was yet dark, unto the tomb, and
2 seeth the stone taken away from the tomb. She runneth
therefore, and cometh to Simon Peter, and to the other
disciple, whom Jesus loved, and saith unto them, They
have taken away the Lord out of the tomb, and we know
3 not where they have laid him. Peter therefore went forth,
and the other disciple, and they went toward the tomb.
4 And they ran both together: and the other disciple outran
5 Peter, and came first to the tomb; and stooping and look-
ing in, he seeth the linen cloths lying; yet entered he not
6 in. Simon Peter therefore also cometh, following him,
and entered into the tomb; and he beholdeth the linen
7 cloths lying, and the napkin, that was upon his head, not
lying with the linen cloths, but rolled up in a place by
8 itself. Then entered in therefore the other disciple also,
which came first to the tomb, and he saw, and believed.
9 For as yet they knew not the scripture, that he must rise
10 again from the dead. So the disciples went away again
unto their own home.

The burial chamber was empty and the orderly arrangement of the grave clothes indicated that there had been no grave robbery. The two men walked wonderingly back to the city and one of them, the nameless disciple whom Jesus loved, began to feel a great hope rising within him. He began to feel that he might yet see the one whom he loved. The high expectation with which they had entered the city little more than a week before and which had been so cruelly destroyed by the terrible fate of Jesus began again to rise. Peter probably gave little encouragement to his hopeful companion. The sad shame of his denial of his

Lord rested heavily upon his conscience and added to the personal sorrow and disappointment occasioned by his Leader's death. He was a strong man groping in great darkness.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."—*The First Epistle of Peter.*

Saturday, Thirty-third Week, John 20: 11-18.

11 But Mary was standing without at the tomb weeping: so,
12 as she wept, she stooped and looked into the tomb; and
she beholdeth two angels in white sitting, one at the head,
and one at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest thou? She
saith unto them, Because they have taken away my Lord,
14 and I know not where they have laid him. When she had
thus said, she turned herself back, and beholdeth Jesus
15 standing, and knew not that it was Jesus. Jesus saith unto
her, Woman, why weepest thou? whom seekest thou. She,
supposing him to be the gardener, saith unto him, Sir, if
thou hast borne him hence, tell me where thou hast laid
16 him, and I will take him away. Jesus saith unto her,
Mary. She turneth herself, and saith unto him in Hebrew,
17 Rabboni; which is to say, Master. Jesus saith to her,
Touch me not; for I am not yet ascended unto the Father:
but go unto my brethren, and say to them, I ascend unto
my Father and your Father, and my God and your God.
18 Mary Magdalene cometh and telleth the disciples, I have
seen the Lord; and *how that* he had said these things unto
her.

And now something more than an empty burial chamber became evident in the early morning hours. The woman in whose heart genuine personal devotion was unmixed with the political ambitions felt by the disciples was the first to hear a word from the Risen Lord himself. His first word was characteristic of him. It was one of personal comfort. His second was a message to the chosen men, "his brothers." His message concerned that which had been the great reality of all his life, the Heavenly Father. He had always been trying to bring men to the Heavenly Father. Now he has attached men to himself as brothers and in the strength of that attachment he will carry them up to the Heavenly Father. They are to feel that their Older Brother has gone to his God and their God, to his Father and their Father. As his brothers they shall find his God and Father.

O Lord Christ, Thou hast called me "brother." Help me in this relationship which carries me with Thee out into the spiritual world, also to find God to be my Father.

Sunday, Thirty-fourth Week, Matt. 28: 9-15.

9 And behold, Jesus met them, saying, All hail. And they
10 came and took hold of his feet, and worshipped him. Then
saith Jesus unto them, Fear not: go tell my brethren that
they depart into Galilee, and there shall they see me.
11 Now while they were going, behold, some of the guard
came into the city, and told unto the chief priests all the
12 things that were come to pass. And when they were
assembled with the elders, and had taken counsel, they
13 gave large money unto the soldiers, saying, Say ye, His
disciples came by night, and stole him away while we slept.
14 And if this come to the governor's ears, we will persuade
15 him, and rid you of care. So they took the money, and
did as they were taught: and this saying was spread abroad
among the Jews, *and continueth* until this day.

Prejudice that makes one unwilling to weigh evidence fairly soon passes over into readiness to manipulate the evidence. The fundamental virtue is a passion for truth whatever it be and through whatever person it may come. One's only safety consists in the fair treatment of facts. One fact fairly treated leads to another, and this to another. Facts, treated as they ought to be treated, lead always to a larger life. A firm belief in the divinity of facts leads to nothing less than God, for every fact points to God. This rumor of the empty grave fairly investigated would have led on to participation in the new life that was beginning to bless humanity.

O Lord, strengthen my belief that Thou art behind all facts and that they may therefore be followed with devout spirit wherever they lead.

Monday, Thirty-fourth Week, Luke 24: 13-24.

13 And behold, two of them were going that very day to a
village named Emmaus, which was threescore furlongs
14 from Jerusalem. And they communed with each other of
15 all these things which had happened. And it came to pass,
while they communed and questioned together, that Jesus
16 himself drew near, and went with them. But their eyes
17 were holden that they should not know him. And he said
unto them, What communications are these that ye have
one with another, as ye walk? And they stood still, looking
18 sad. And one of them, named Cleopas, answering said
unto him, Dost thou alone sojourn in Jerusalem and not
know the things which are come to pass there in these
19 days? And he said unto them, What things? And they
said unto him, The things concerning Jesus of Nazareth,
which was a prophet mighty in deed and word before God
20 and all the people: and how the chief priests and our
rulers delivered him up to be condemned to death, and
21 crucified him. But we hoped that it was he which should
redeem Israel. Yea and beside all this, it is now the third
22 day since these things came to pass. Moreover certain

women of our company amazed us, having been early at
23 the tomb; and when they found not his body, they came,
saying, that they had also seen a vision of angels, which
24 said that he was alive. And certain of them that were
with us went to the tomb, and found it even so as the
women had said: but him they saw not.

These two men were companions in the sadness of disappointment. They had adjusted themselves to what seemed to them to be a great fact and had found it leading nowhere. A figure had stood before their eyes for a little while, large, luminous and attractive, but when they followed it and counted upon it, the figure went down into the pit before their eyes and left them with nothing but darkness. But now in the darkness they begin to feel the unrest of a vague, incipient hope. Then One draws near them. He does not thrust himself upon them, but with deft sympathy draws out from them the story of their great hope, its bitter disappointment, and the vague new hope that has begun to stir within their souls.

O Lord, walk with me in the hours when the great certainties of life seem to be fading away, when the lights seem to be going out, and the soul grows cold. Win from me all the story of my doubts and fears. Bless me by the influence of Thy strong presence before ever I know that Thou art by me in the way.

Tuesday, Thirty-fourth Week, Luke 24: 25-32.

25 And he said unto them, O foolish men, and slow of
heart to believe in all that the prophets have spoken!
26 Behoved it not the Christ to suffer these things, and to
27 enter into his glory? And beginning from Moses and
from all the prophets, he interpreted to them in all the
28 scriptures the things concerning himself. And they drew
nigh unto the village, whither they were going: and he
29 made as though he would go further. And they constrained him, saying, Abide with us: for it is toward
evening, and the day is now far spent. And he went in to
30 abide with them. And it came to pass, when he had sat
down with them to meat, he took the bread, and blessed
31 it, and brake, and gave to them. And their eyes were
opened, and they knew him; and he vanished out of their
32 sight. And they said one to another, Was not our heart
burning within us, while he spake to us in the way, while
he opened to us the scriptures?

What motives influenced Jesus in determining with whom he would first resume intercourse after his resurrection we do not know. It was natural, of course, that he should seek out Peter, and that he should find his

brother James. Something in the spiritual history of these two unnamed disciples, who were not of the twelve, appealed to him and led him into the country with them. Their strange companion assumed that they were devout students of the Scriptures and showed them that there were in the Scriptures many predictions of the Messiah's death. Their incipient hope began to flame up. Could the Messiah possibly have entered Messianic glory through the gateway of such a shameful death? And if so would they not surely hear from him? They invite the itinerant rabbi to break bread with them in their home. To their surprise he assumes the place of host, as Jesus would have done, and in an instant they recognize their Lord!

"I know that my Redeemer lives,
And ever prays for me;
A token of his love he gives,
A pledge of liberty."

Charles Wesley.

Wednesday, Thirty-fourth Week, Luke 24: 33-43.

33 And they rose up that very hour, and returned to
Jerusalem, and found the eleven gathered together, and
34 them that were with them, saying, The Lord is risen in-
35 deed, and hath appeared to Simon. And they rehearsed
the things *that happened* in the way, and how he was
known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the
midst of them, and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that
38 they beheld a spirit. And he said unto them, Why are ye
troubled? and wherefore do reasonings arise in your
39 heart? See my hands and my feet, that it is I myself:
handle me, and see; for a spirit hath not flesh and bones,
40 as ye behold me having. And when he had said this, he
41 shewed them his hands and his feet. And while they still
disbelieved for joy, and wondered, he said unto them,
42 Have ye here anything to eat? And they gave him a
43 piece of a broiled fish. And he took it, and did eat before
them.

This wonderful experience must be instantly shared with the central group of disciples at Jerusalem and they hurried joyfully back over the way they had so recently traveled in sorrow. They passed the place where Jesus had joined them and perhaps wondered if he would not meet them there again. The first words that greeted them as they entered the room informed them that Peter had seen Jesus. The two men told their story and while the spell of the strange experience was still upon them all the form of Jesus suddenly appeared in the midst of the group.

They were terrified until Jesus called attention to the condition of his hands and his feet and then their terror began to turn to wondering joy. When they found that food disappeared when he ate it their doubts vanished.

"Our hearts be pure from evil
That we may see aright
The Lord in rays eternal
Of resurrection light;
And listening to his accents
May hear so calm and plain
His own 'All hail,' and hearing
May raise the victor strain."
John of Damascus, J. M. Neale, Tr.

Thursday, Thirty-fourth Week, John 20: 19-23.

19 When therefore it was evening, on that day, the first
day of the week, and when the doors were shut where the
disciples were, for fear of the Jews, Jesus came and stood
in the midst, and saith unto them, Peace *be* unto you.
20 And when he had said this, he shewed unto them his hands
and his side. The disciples therefore were glad, when they
21 saw the Lord. Jesus therefore said to them again, Peace
be unto you: as the Father hath sent me, even so send I
22 you. And when he had said this, he breathed on them,
23 and saith unto them, Receive ye the Holy Ghost: whose
soever sins ye forgive, they are forgiven unto them;
whose soever *sins* ye retain, they are retained.

In this account of the evening meeting with Jesus he appears with his old-time sense of mission. The assurance that God had sent him had sustained him in the face of all difficulties. Now he proposes to share his mission with his disciples. He had called them brothers and now it appears that this is no mere name, but stands for reality. He really treats them as brothers. He proposes to take them into actual partnership with himself in his most sacred and peculiar possession, his mission from God. This mission is to get sin out of the world, to forgive it out of the world. They are to be conspicuous in the world as those who can be relied upon to forgive sins. Their forgiving love will never fail. As Jesus' brothers they will finally be so full of his spirit that their judgment will be as unerring and their forgiveness as unfailing as his.

"Blest is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Was never raised in vain;

"Whose breast expands with generous warmth
A stranger's woe to feel,
And bleeds in pity o'er the wound
He wants the power to heal.

"To gentle offices of love
His feet are never slow;
He views through mercy's melting eye
A brother in a foe."

Mrs. Barbauld.

Friday, Thirty-fourth Week, John 20: 24-29.

24 But Thomas, one of the twelve, called Didymus, was not
25 with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my
28 side: and be not faithless, but believing. Thomas an-
29 swered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Jesus appreciated Thomas' strong loyalty to him. It was Thomas who proposed to go to Jerusalem with Jesus in time of danger, and die there with him if need be (John 11:16). He was slow to believe, but his loyal spirit would be hard to move when once his belief had been established. So Jesus gives him special opportunity to convince himself that the resurrection was a real fact. Thomas responded with all his faithful heart. To Jesus' mind the sphere of highest reality was that of spiritual experience, rather than that of ocular demonstration. He had said before that he proposed to manifest himself in the lives of those who should keep his commandments. They are to find results produced in spiritual experience and character that can be best explained on the supposition that the loving Lord is at work upon their lives.

"Christ of Judæa, look thou in my heart!
Do I not love thee, look to thee, in thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe of years."

Richard Watson Gilder, "Credo."

Saturday, Thirty-fourth Week, John 21: 1-13.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested
2 *himself* on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went

forth, and entered into the boat; and that night they took
4 nothing. But when day was now breaking, Jesus stood on
the beach: howbeit the disciples knew not that it was
5 Jesus. Jesus therefore saith unto them, Children, have
6 ye aught to eat? They answered him, No. And he said
unto them, Cast the net on the right side of the boat, and
ye shall find. They cast therefore, and now they were not
7 able to draw it for the multitude of fishes. That disciple
therefore whom Jesus loved saith unto Peter, It is the
Lord. So when Simon Peter heard that it was the Lord,
he girt his coat about him (for he was naked), and cast
8 himself into the sea. But the other disciples came in the
little boat (for they were not far from the land, but about
two hundred cubits off), dragging the net *full* of fishes.
9 So when they got out upon the land, they see a fire of
10 coals there, and fish laid thereon, and bread. Jesus saith
unto them, Bring of the fish which ye have now taken.
11 Simon Peter therefore went up, and drew the net to land,
full of great fishes, a hundred and fifty and three: and for
12 all there were so many, the net was not rent. Jesus saith
unto them, Come *and* break your fast. And none of the
disciples durst inquire of him, Who art thou? knowing
13 that it was the Lord. Jesus cometh, and taketh the bread,
and giveth them, and the fish likewise.

Jesus shows his disciples that the spirit of ministry which has characterized all his life has not abated. He who had gone about doing in the commonplace relations of life the things that men needed to have done, has now prepared a breakfast for these fishermen, hungry and tired after a night of fruitless work. The fire has been built, fish and bread are ready and Jesus himself serves the breakfast. His interest in the common needs of men is carried out into his new life.

The soul of Jesus feels today as it used to feel about the commonplace needs of men. He cares when men are overworked and underpaid. He stands in the sweat shops in the early morning hours, in the clatter of sewing-machines, among the nervous and the weak. But he meets these needs now in the way described in the next paragraph.

Sunday, Thirty-fifth Week, John 21 : 15-23.

15 So when they had broken their fast, Jesus saith to
Simon Peter, Simon, *son* of John, lovest thou me more
than these? He saith unto him, Yea, Lord; thou knowest
16 that I love thee. He saith unto him, Feed my lambs. He
saith to him again a second time, Simon, *son* of John,
lovest thou me? He saith unto him, Yea, Lord; thou
knowest that I love thee. He saith unto him, Tend my
17 sheep. He saith unto him the third time, Simon, *son* of
John, lovest thou me? Peter was grieved because he said
unto him the third time, Lovest thou me? And he said
unto him, Lord, thou knowest all things; thou knowest
that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young,
thou girdedst thyself, and walkedst whither thou wouldest:
but when thou shalt be old, thou shalt stretch forth thy
hands, and another shall gird thee, and carry thee whither
19 thou wouldest not. Now this he spake, signifying by
what manner of death he should glorify God. And when
20 he had spoken this, he saith unto him, Follow me. Peter,
turning about, seeth the disciple whom Jesus loved follow-
ing; which also leaned back on his breast at the supper,
21 and said, Lord, who is he that betrayeth thee? Peter
therefore seeing him saith to Jesus, Lord, and what shall
22 this man do? Jesus saith unto him, If I will that he
tarry till I come, what *is that* to thee? follow thou me.
23 This saying therefore went forth among the breahren, that
that disciple should not die: yet Jesus said not unto him,
that he should not die; but, If I will that he tarry till I
come, what *is that* to thee?

Jesus proposes to meet the needs of men through the agency of those that love him. He had fed the hungry fishermen. For love of him they must feed those whom he loves. His disciples must go into sweat shops and do what he would do. In legislatures, municipal council chambers, and court rooms they must do what the interests of needy men require. He stands for their interests. He spends valuable time in these places. The people in the church a few blocks away from council chamber and court room and sweat shop would do well to meet him there.

He is not so sensitive about lack of orthodoxy in credal statement as he is about lack of sympathy with him and his enterprise. His sole inquiry of Peter was, "Do you love me?" "Will you show it by meeting the needs of those I love?" Once before he had said, "Why do you call me Lord, Lord, and do not the things that I say?"

"Behold him now where he comes!
Not the Christ of our subtile creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken."
Richard Watson Gilder, "The Passing of Christ."

Monday, Thirty-fifth Week, Luke 24: 44-48.

44 And he said unto them, These are my words which I
spake unto you, while I was yet with you, how that all
things must needs be fulfilled, which are written in the
law of Moses, and the prophets, and the psalms, concern-
45 ing me. Then opened he their mind, that they might
46 understand the scriptures; and he said unto them, Thus
it is written, that the Christ should suffer, and rise again
47 from the dead the third day; and that repentance and re-

mission of sins should be preached in his name unto all
48 the nations, beginning from Jerusalem. Ye are witnesses
of these things.

Jesus had felt himself charged as Messiah with the responsibility of making a success of the world. Now he outlines the program by which he proposes to accomplish this result. He will equip his disciples with something promised by God and send them out among the nations. Their message to the nations is that those who repudiate their wrong doing and cast their lot in with the Christ, accepting his ideal of social order, will have the sense of forgiven sin. They will have the self-respect which can come only to those who have abandoned evil and are experiencing the deepening sense of the presence of a forgiving God.

The way to convince men that God forgives sin is to show them that those who come with God's message, forgive sin. Any so-called Christian man who does not heartily forgive those who wrong him makes it distinctly hard for men to believe that the Christian God forgives sin.

Tuesday, Thirty-fifth Week, Matt. 28: 16-20.

16 But the eleven disciples went into Galilee, unto the
17 mountain where Jesus had appointed them. And when they
18 saw him, they worshipped *him:* but some doubted. And
Jesus came to them and spake unto them, saying, All
authority hath been given unto me in heaven and on earth.
19 Go ye therefore, and make disciples of all the nations,
baptizing them into the name of the Father and of the
20 Son and of the Holy Ghost: teaching them to observe all
things whatsoever I commanded you: and lo, I am with
you alway, even unto the end of the world.

These accounts of interviews with the Risen Lord preserve information that was current in different sections of the early Church. The records were made by those who expected the Lord to return soon and who prepared their records with a view to meeting what seemed to them to be merely temporary needs. They therefore made no effort at such exact chronological details as later centuries would have welcomed. At some time during this period a notable meeting was held on a Galilean hillside which had perhaps been one of Jesus' favorite resorts. The interview had been arranged by previous appointment. In this interview Jesus laid before them the program of his movement. It was to be the world-wide movement they expected a

Messiah to inaugurate. They were simply to share with other men what had come to themselves from Jesus.

"Needs must there be one way, our chief
Best way of worship; let me strive
To find it, and when found contrive
My fellows also take their share!
This constitutes my earthly care:
God's is above it and distinct,
For I, a man with men am linked
And not a brute with brutes: no gain
That I experience, must remain
Unshared."

Browning, "Christmas Eve."

Wednesday, Thirty-fifth Week, Luke 24: 50-53.

50 And he led them out until *they were* over against
Bethany: and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he parted from
52 them, and was carried up into heaven. And they wor-
shipped him, and returned to Jerusalem with great joy:
53 and were continually in the temple, blessing God.

Their last vision of Jesus was of one stretching out hands of blessing over them and disappearing into heaven. There is no reason to suppose that Jesus' disposition has changed. His devotion to the welfare of men was no passing mood. Somewhere now he may reasonably be supposed to have the same feeling toward men, the same sense of Messianic responsibility for making a success of the world. Where is Heaven? Where God is, and God is certainly not far away from men.

The great soul of Jesus is still personally operating upon the life of men. It was this thought that filled the early Church with enthusiasm and that has been the unfailing inspiration of the Church in the centuries since.

Thursday, Thirty-fifth Week, Acts 26: 9-20.

9 I verily thought with myself, that I ought to do many
10 things contrary to the name of Jesus of Nazareth. And
this I also did in Jerusalem: and I both shut up many of
the saints in prisons, having received authority from the
chief priests, and when they were put to death, I gave my
11 vote against them. And punishing them oftentimes in all
the synagogues, I strove to make them blaspheme; and
being exceedingly mad against them, I persecuted them
12 even unto foreign cities. Whereupon as I journeyed to
Damascus with the authority and commission of the chief
13 priests, at midday, O king, I saw on the way a light from
heaven, above the brightness of the sun, shining round
14 about me and them that journeyed with me. And when
we were all fallen to the earth, I heard a voice saying
unto me in the Hebrew language, Saul, Saul, why per-
secutest thou me? it is hard for thee to kick against the

15 goad. And I said, Who art thou, Lord? And the Lord
16 said, I am Jesus whom thou persecutest. But arise, and
stand upon thy feet: for to this end have I appeared unto
thee, to appoint thee a minister and a witness both of the
things wherein thou hast seen me, and of the things
17 wherein I will appear unto thee; delivering thee from the
18 people, and from the Gentiles, unto whom I send thee, to
open their eyes, that they may turn from darkness to
light, and from the power of Satan unto God, that they
may receive remission of sins and an inheritance among
19 them that are sanctified by faith in me. Wherefore, O
king Agrippa, I was not disobedient unto the heavenly
20 vision: but declared both to them of Damascus first, and
at Jerusalem, and throughout all the country of Judæa,
and also to the Gentiles, that they should repent and
turn to God, doing works worthy of repentance.

Jesus' resurrection was not merely a return to personal friends. It was a return to the superintendence of a great enterprise. This enterprise was nothing less than the introduction of all the world into Jesus' way of finding God. Here he lays hands on the man who more extensively than any other wrought under him to accomplish this great end. For the rest of his life it was to be Paul's supreme ambition to make men disciples of Jesus Christ. As his disciples they would learn what had been his way of finding God and would be helped by him as their living Lord to walk in that way.

This great enterprise which Jesus instituted and superintends, in which Paul worked under Jesus as his living Lord, is still in process of accomplishment. Jesus the world's Christ is calling all men unto himself that they may learn from him how to be true sons of God and true brothers to other men in the day's work.

Questions for Closer Study of the Readings in Section VIII

The subject of these final studies has been the death and resurrection of Jesus. How shall the significance of these events be realized? How shall we bring them out of the realm of theological dogma and into the realm of personal experience? Our problem is not simply what to *think* about them, but what to *do* about them. We are concerned to know not simply how they ought to affect our *thought,* but how they ought to affect our *living.*

1. *The meaning of the death of Jesus.* What caused his death historically? Why did the Jews kill him? Does a man ever run risk of being killed today if he stands for what Jesus stood for? Of what advantage is it to men that Jesus died? Is life any purer and better today than it would have been if Jesus had not died? If so, why? What does the death of Jesus show us about God? How does it reveal the Fatherhood of God, which was evidently Jesus' fundamental idea?

The figures used in the New Testament to illustrate the significance of Jesus' death are almost all taken from customs and institutions characteristic of Eastern civilization or Oriental life, and they occasion no such emotions in us as they did in the men of the first century. How shall we translate the New Testament presentation of the significance of the death of Jesus into the mode of thought and the phraseology of modern life?

2. *The meaning of the resurrection of Jesus.*

What is the essential element in the resurrection of Jesus? It is not the fact that he continued to exist after death. Most of the Jews felt no need of assurance that the dead continued to exist. Neither did its significance consist in his return to previous conditions, as was true in the case of Lazarus. His resurrection was his introduction into a higher mode of being in which he continued to be accessible to disciples still living on the earth, and in which he would with unabated vigor work for the estab-

lishment of his ideal civilization on the earth. It also produced in his disciples sure hope of their opportunity for glorious activity with him after death. Nothing could separate the disciple from the risen Lord. Jesus' resurrection was therefore guarantee of the disciple's resurrection. Whatever happened to Jesus he would share with his disciple.

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